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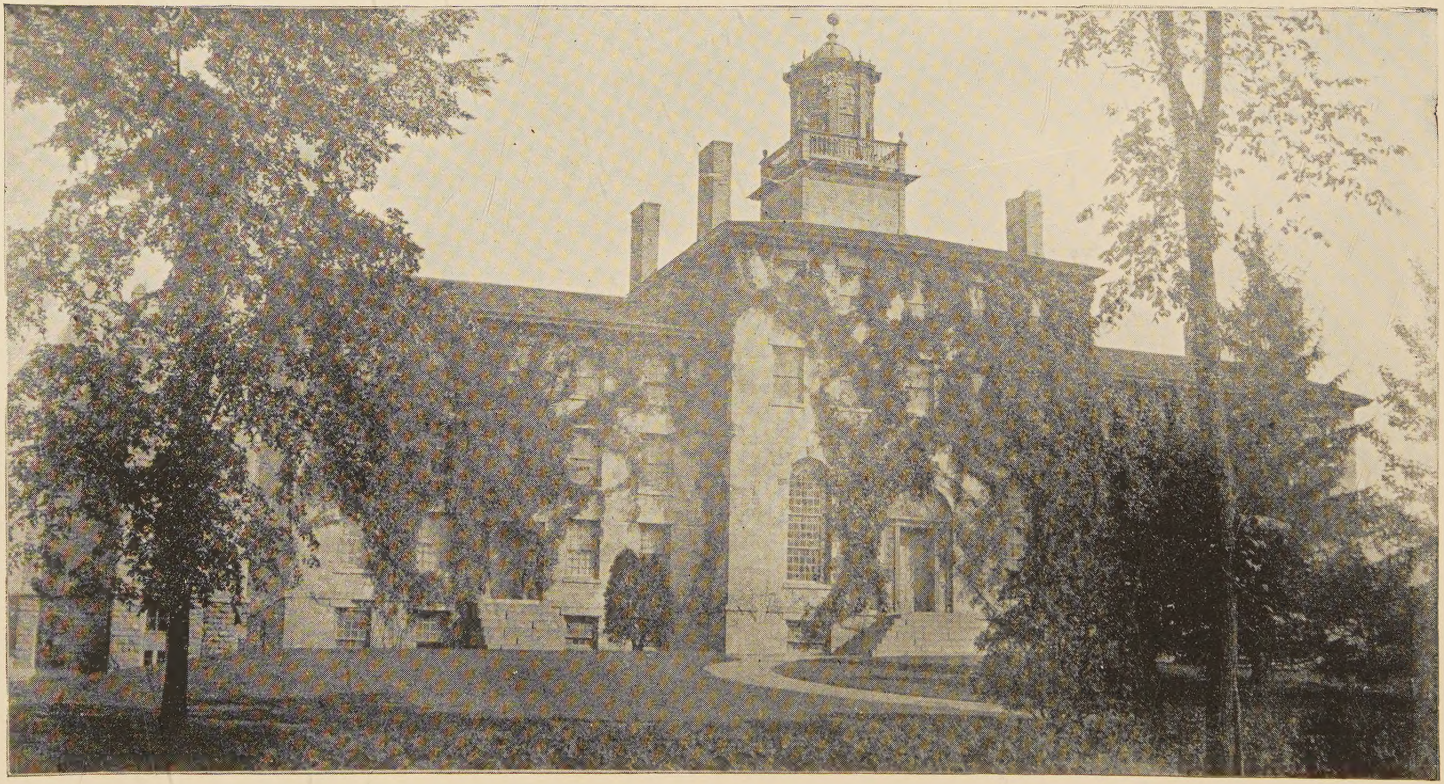

ORIGINAL SEMINARY BUILDING

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A HISTORY OF AUBURN THEOLOGICAL SEMINARY

1818 - 1918

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JOHN QUINCY ADAMS
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TO

GEORGE BLACK STEWART

OUR BELOVED PRESIDENT

AND

TO MY COLLEAGUES IN THE FACULTY WHOSE FRIENDSHIP
HAS BEEN ONE OF LIFE'S GREATEST BLESSINGS

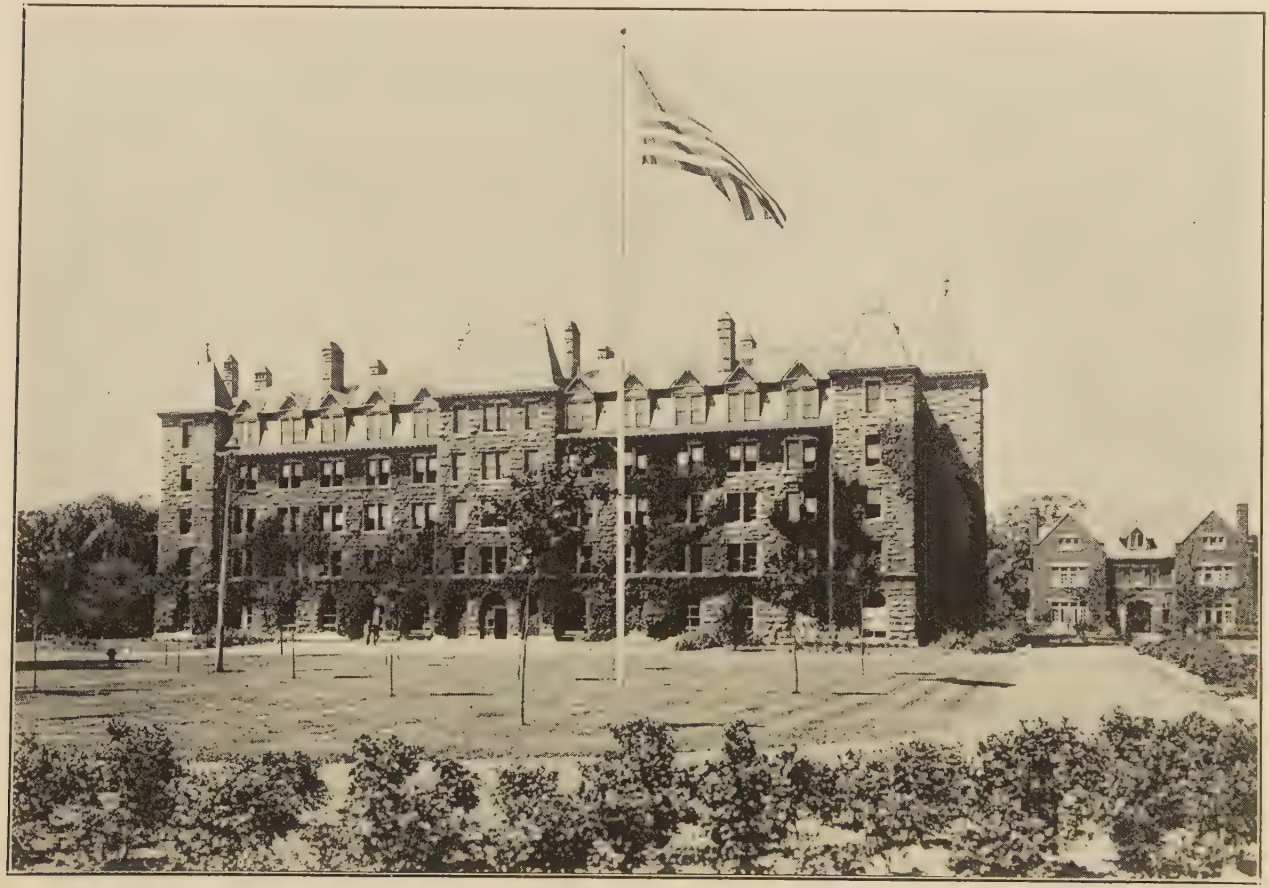
TO

THE LIVING ALUMNI WHOSE LABORS HAVE BEEN WORLD-WIDE
AND WHOSE LOYALTY TO THEIR DIVINE MASTER
HAS BEEN STEADFAST

AND

TO THE FACULTY AND ALUMNI WHO HAVE PASSED BEYOND
THESE VOICES WHERE THERE IS PEACE

"I thank my God through Jesus Christ for you all; remembering your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father."



MORGAN HALL IN 1918

PREFACE

It would be difficult for the writer to mention the names of all those to whom he is indebted in the preparation of this History. They are a goodly number and they have aided him in a variety of ways, for which he is thankful, but he must make special and grateful mention of the Rev. President George Black Stewart, D.D., LL.D., the Rev. Professor Robert Hastings Nichols, Ph.D., and the Rev. Professor William John Hinke, Ph.D., D.D., for their generous help freely given. They have examined much of the manuscript, and have made many suggestions which have been almost uniformly adopted. At the same time the writer alone must bear the responsibility for the book as a whole, especially for its failures in matter or manner, while he may be permitted to share with them in whatever excellences may appear in its pages.

The writing of the history has been a labor of love gladly undertaken, by the appointment of the Faculty, in the midst of other pressing duties, and has required much more time and labor in securing accurate data and correcting traditional mistakes than will be suggested to most readers. Only those who have done similar work can fully appreciate the difficulties met and the labor required to prepare it. That it is not free from mistakes and from unfortunate omissions is, of course, certain. But such as it is, it is now submitted to the kindly judgment of those most interested, the Alumni of Auburn Theological Seminary wherever found, who, true to their Alma Mater, are now engaged in the Master's service the world over, and to all those, who, during the second century of "Our Mother," shall follow in their steps.

JOHN QUINCY ADAMS.

May, 1918.

CONTENTS

CHAPTER I.

THE LAND AND THE PEOPLE.

The land Question. The rapid settlement of Central and Western New York. The character of the early settlers.

CHAPTER II.

THE WORK OF THE CHURCH.

The pioneer work of the Church and the organizations engaged in it. The revivals of 1798 and following years. The first organizations on the field. The Plan of Union of 1801 and 1808. The progress of the Church until the Exscinding Act of 1837.

CHAPTER III.

THE FOUNDATIONS LAID.

The Beginnings of the Seminary. Action of the Presbytery of Cayuga; of the Synod of Geneva; of the General Assembly; of the meeting at Canandaigua, and of the Committee on Ministerial Education. A Theological Seminary only. Further action of the Synod.

CHAPTER IV.

THE WORK BEGUN.

Breaking ground for the first building. Laying of the corner stone. First meetings of the Governing Boards. Erection of four Departments. Election and inauguration of the first Faculty. Opening of the Seminary. Endowment of the Chair of Christian Theology. Earliest Catalogue. The village of Auburn and reasons for the location of the Seminary.

Chapter V.

THE MEN WHO DID IT.

Some of the Founders of the Seminary; Lansing; Wisner; Alexander; Squier; Davis; Parsons; Bellamy; Edwards; Lincklaen; Brown; Hyde. The first Faculty; Lansing; Richards; Mills; Perrine.

Chapter VI.

THE FORMATIVE PERIOD.

1821—1837

Declaration signed by the Faculty. Changes in the Faculty. Ordinances and Internal Regulations. Curriculum. Terms and Vacations. Contemporary accounts of Commencements. Endowments. New building. House of Exercise. The students and their Organizations. Board bills. Matriculation pledge. Drowning of four students. The Society of Alumni. Treasurers of the Seminary. The Beginnings of the Library.

Chapter VII.

THE EXSCINDING ACT AND THE AUBURN CONVENTION.

1837

Chapter VIII.

STRUGGLE AND CONFLICT.

1837—1855

Changes in the Faculty. Closing of the Seminary in 1854-55. Pastors selected as Professors. Salaries. Change of Academic Year. The students. Library building. Dr. Willard. Reports of Commencements. The work of the ladies.

CHAPTER IX.

FINDING ITSELF.

1855—1870

Changes in the Faculty. Financial condition. Curriculum. Library. Financial Agent. Scholarships. Examinations. Semi-centennial.

CHAPTER X.

THE ECCLESIASTICAL RELATIONS OF AUBURN SEMINARY.

1820—1916

CHAPTER XI.

CONTINUED PROGRESS.

1870—1893

The Faculty. Salaries. Special Lectures. Curriculum. Students. Relation of the Governing Boards to each other. Examinations. Lay College. Library building. Removal of Seminary and Increased Endowments. Morgan Hall.

CHAPTER XII.

CONTINUED PROGRESS.

1893—1899

The First President. New Buildings. Changes in Faculty. Finances. Midwinter Conference. Special Lectures. Auburn Seminary Review and Record. Students.

CHAPTER XIII.

THE NEW AUBURN.

1900—1908

The second President. Growth of the Seminary. Changes in the Faculty. Special Lectures. Dr. Riggs' and Dr. Hoyt's Anniversaries. Archaeological Institute. American Committee on Religions. Ministers in Residence. Students. The B. D. degree. Pastoral Scholarships. Fellowships. The Club House. Summer Schools. Seminary colors and seal. Library Extension.

CHAPTER XIV.

SUMMARY AND CONCLUSION.

APPENDIX.

A. *Dates of the establishment of the older Theological Seminaries in the United States.*
B. *Charters of the Seminary with Amendments.*
C. *The Original Board of Trustees.*
D. *The Original Board of Commissioners.*
E. *The Directors.*
F. *The Plan of Union of* 1801.
G. *The Plan of Union of* 1808.
H. *The Original Ordinances and Regulations.*
I. *The Faculty by Departments.*
J. *Summary of Students.*
K. *By-Laws of the Board of Directors.*

ILLUSTRATIONS

(in order of their appearance)

ORIGINAL SEMINARY BUILDING.
MORGAN HALL IN 1918.
DIRCK CORNELIUS LANSING.
HENRY MILLS.
MATTHEW LA RUE PERRINE.
JAMES RICHARDS.
SAMUEL HANSON COX.
LUTHER HALSEY.
BAXTER DICKINSON.
JOSEPH FEWSMITH.
SAMUEL MILES HOPKINS.
LAURENS PERSEUS HICKOK.
WILLIAM G. T. SHEDD.
CLEMENT LONG.
EDWIN HALL.
EZRA ABEL HUNTINGTON.
JAMES EDWARD PIERCE.
JONATHAN BAILEY CONDIT.
WILLIS JUDSON BEECHER.
HERRICK JOHNSON.
ANSON JUDD UPSON.
TIMOTHY DARLING.
RANSOM BETHUNE WELCH.
THEODORE WELD HOPKINS.
HENRY MATTHIAS BOOTH.
HALSEY BIDWELL STEVENSON.
EDWARD WAITE MILLER.
JAMES STEVENSON RIGGS.
ARTHUR STEPHEN HOYT.
GEORGE BLACK STEWART.
HARRY LATHROP REED.
ALLEN MACY DULLES.
JOHN QUINCY ADAMS.
WILLIAM JOHN HINKE.
HERBERT ALDEN YOUTZ.
HARLAN CREELMAN.
ROBERT HASTINGS NICHOLS.
FRANK WOOD MOORE.
HARRIS BATES STEWART.
THE CAMPUS AND BUILDINGS.

Chapter I.

THE LAND AND THE PEOPLE.

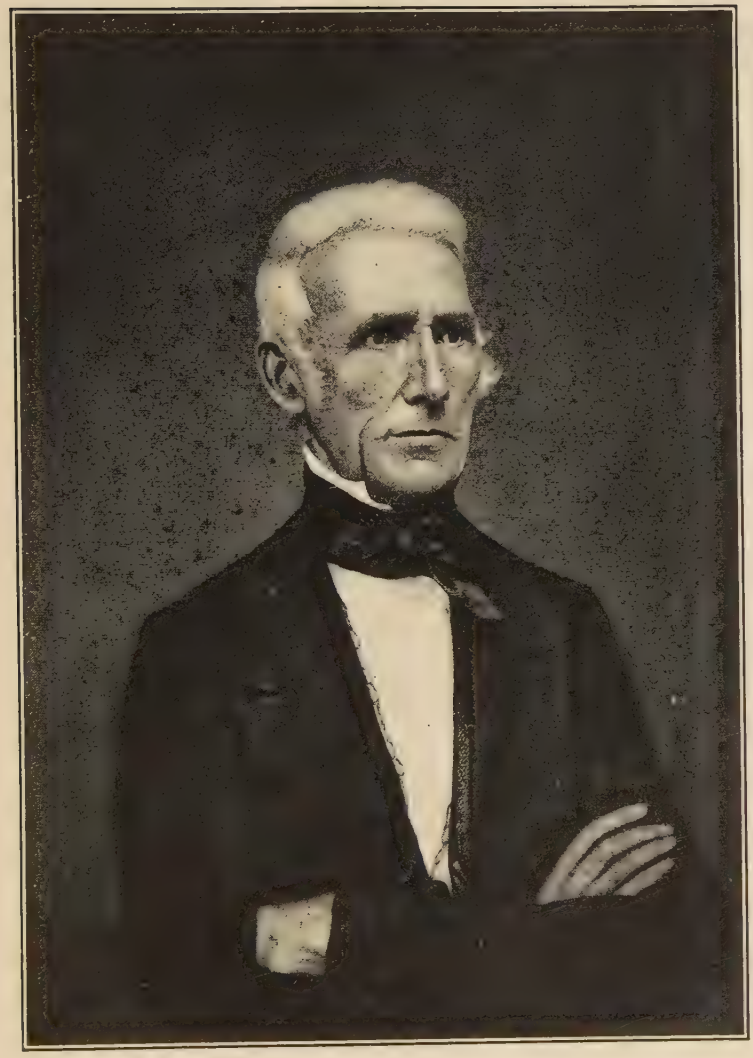
The land question. The rapid settlement of Central and Western New York. The character of the early settlers.

The character and work of an institution, as of an individual, is largely determined by its heredity and early environment. The soil out of which it springs, the occasion of its establishment, the aims and methods of its founders, give it an initial character and send it forth to accomplish its work with its future moulded, to a great extent, by these and kindred forces which preside at its birth. Then the life within, and the life and conditions without, henceforth work together to develop and discipline this primary character, but it is seldom that they wholly change it. If it has life the institution must grow and develop, but its history will be the legitimate fruitage of its earlier years. Certainly the history of Auburn Theological Seminary furnishes abundant illustrations of these statements.

The Seminary was founded for the specific purpose of educating ministers of the Gospel to serve the growing population of Central and Western New York. The only seminaries at that time in any sense tributary to this region, Andover and Princeton, were further away from it than the Pacific Coast is today from Auburn. They were not able to supply the needs of their own portion of the country, and could give little help to these far western lands. The need here was great and imperative, the opportunity a challenge, and the far seeing men of that day with much labor and self-denial accepted the challenge and did their best to meet the need. In telling the story, therefore, of our Seminary it is necessary to give some attention to the history of this part of the State, and to the character of the early settlers and of the men to whom the Seminary owes its beginnings.

As is well known, the charters granted by England to the various companies or colonies of the new world were often in conflict. So little was known of the geography of the new lands, that for a long time this occasioned little trouble. The charters of Massachusetts and Connecticut, for example, included all the lands between certain parallels running due west from the Atlantic to the Pacific Ocean, thus covering much of the territory which the New York charter also covered. Before the war of the revolution Massachusetts agreed with New York to surrender all right to the land extending from the eastern boundary of the latter State far enough west to include all the settlements then existing, which did not extend beyond the Catskills and the Mohawk Valley. This was sufficient for the time. At the close of the war, however, the further conflicting claims of these two States were submitted to a commission appointed by the respective States. These commissioners met at Hartford, Conn., December 16, 1786, and reached a unanimous decision. The sovereignty and right of jurisdiction of New York over the whole of the territory within her present borders was confirmed. To Massachusetts was given the right of pre-emption from the Indians of all of the land west of a line running from the Pennsylvania border through Seneca Lake to Lake Ontario, except a tract on the west one mile wide the length of the Niagara River. To Massachusetts was also granted the right of pre-emption to ten townships of six miles square each between the Owego and Chenango rivers. Upon the extinguishment of the Indian titles, portions of these tracts were sold to Samuel Brown and his associates; to Oliver Phelps and Nathaniel Gorham; to Robert Morris; to Colonel Charles Williamson, the representative of Sir William Pulteney; and to Samuel Ogden and the Holland Land Company. In the course of these various transfers of titles, many acres were sold to actual settlers or small speculators.

The controversy between Connecticut and New York was settled by an agreement between the United States government and the former State in 1800. On condition of releasing all claims to land within the territory of New York,



DIRCK CORNELIUS LANSING
Professor, 1821-1826

Connecticut was granted 3,300,000 acres in Ohio called "the Western Reserve", which was soon placed upon the market for settlement.

After extinguishing the Indian titles to the lands in Western and Central New York, the New York legislature on February 28, 1789, passed an act authorizing the survey of what was known as the "Military Tract", which had been set apart in 1782 for the payment of the bounties due the soldiers of the Revolution. It was to be divided into twenty-five townships of one hundred lots of six hundred acres each. In 1790, two additional townships were added, and in 1794, still another, making twenty-eight in all. This "Military Tract", which figures largely in the subsequent history of the State, according to an old description "lay east of Ontario county", which then covered all of the State west of Seneca Lake, and included what are now the counties of Cayuga, Onondaga, Cortland, Seneca, and parts of Oswego, Wayne, Tompkins, Chemung, and Schuyler.

New York had acquired the title to this tract from the Onondaga and Cayuga tribes of Indians in 1788 and 1789. It was surveyed in 1790 under the direction of the State Surveyor General, Simeon De Witt, who had been an officer in the Revolutionary War. It has been usual to ascribe to him the giving to the townships classical names, but General De Witt positively denied having any responsibility for them. Probably we owe them to Robert Harper, then Deputy Secretary of State. (1) Patents were issued to soldiers in July 1790, but many of the old soldiers had grown discouraged after waiting so many years, and they disposed of their claims for a mere song, and soon there arose great confusion in the titles. In 1797 "the Onondaga Commission", as it was called, was appointed to pass upon the titles, and secure the settlers in possession. Few soldiers, however, ever occupied their claims. The settlement of this Tract began somewhat later than that of the Phelps and Gorham Purchase. In April, 1788, Oliver Phelps of Suffield and Nathaniel Gorham

(1) See The Historical Magazine and Notes and Queries Concerning the Antiquities, History and Biography of America, Vol. III (1859) p. 53.

of Charlestown, Massachusetts, had purchased from that State all the land ceded to it which lay west of the Military Tract. The eastern boundary was called the Pre-emption line, and it also formed the western boundary of the Tract.

In 1790 between Lake Erie on the west and the pre-emption line on the east, there were only ten hundred and eighty-one people scattered in thirty towns. The largest of these towns was Canandaigua, which according to the census of that year contained "eighteen houses and 106 souls". Beginning with 1790, however, the settlement was very rapid. Pioneers came from Pennsylvania and New Jersey by way of the Susquehanna and Tioga rivers, to Newtown, now Elmira, thence by land to the head of Seneca Lake and down the lake and river to the shores of Cayuga and the country beyond, following chiefly Sullivan's trail. The larger number, however, came from New England and eastern New York by way of Albany and the Mohawk. Penn Yan in its name perpetuates to this day one of the meeting places of these two hosts of emigrants. Either way the journey was exceedingly toilsome. There were few roads, and those that existed were hardly more than trails. There were few bridges by which to cross the many streams, and the shoals in the rivers made navigation even in the small flat bottomed boats of the day very difficult. Indians were numerous, and game of all sorts large and small abounded. For obvious reasons the immigrants travelled usually in companies.

Many of these first settlers had the same desire which has belonged to their descendants to push on further west. They built a log cabin, cleared a few acres, and after a few years sold their farm to newcomers, and moved west, to repeat the operation oftentimes again and again. It was no uncommon thing to find a man who had changed his residence in this way six times. The hardships these people endured cannot be told. Most of them were extremely poor. Food was scarce. Many of the log cabins had no windows, the only outlet being the open space in the roof whence the smoke issued, while through the chinks between the logs the snow piled in drifts during the winter.

After this first wave of immigration came the men and women who settled the towns, cleared up the land, built the roads and began to raise and ship large quantities of produce. With them also came merchants who exchanged rum, molasses, pots, kettles, clothing, farm tools and machinery and whatever else the people needed for lumber, wheat, pot and pearl ashes, and anything else that the settlers had to offer. This rapid growth of what was then the new West had its effect upon New England, as have later migrations, and thus early it began to lose many of its best families.

"The rapidity of the settlement of Western New York, and the uninterrupted prosperity attending it constitute a circumstance which finds no parallels in the previous history of new settlements" (2). This rapidity of settlement is scarcely understood today. When the difficulties of transportation and the privations of pioneer life then are taken into account, there has been nothing to equal it since in the settlement of our new West. This will be seen by the following comparisons.

Minnesota first appeared in the U. S. census of 1850 with 6,077 population. In 1880 it had multiplied one hundred and twenty-eight times, and reported 780,773. California first appeared in the same census in 1850 with 92,597. In 1880 it had multiplied nine times, and reported 864,694. Kansas first appeared in the census of 1860 with 107,206 population. In 1890 it had multiplied thirteen times and reported 1,428,108. In the first thirty years, then, of their history these three States increased one hundred and twenty-eight, nine and thirteen fold respectively. In the first thirty years of the history of Western and Central New York, from 1790 to 1820, its population increased four hundred and sixty-nine fold. No wonder that the men of that day were amazed at this rapid growth, and that the Church was unprepared to meet the demands for ministers thrust upon it. Nothing like this had ever been known. It is not strange that the writers of the day spoke of the growth of towns in

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(2) Hotchkin's History of Western New York, New York, 1848, p. 17.

this region as if it was brought about by the waving of a magician's wand.

The reasons for this rapid settlement of the then "New West" are evident. It was one of the first great westward movements of our always restless population in the effort to better themselves. It was born of the spirit of adventure which is ever seeking for new lands to explore. "The call of the wild" was heard in New England and elsewhere in the older lands, and the response was this westward march of the people. But this was not all. The country itself was attractive. The Indians had cleared and cultivated thousands of acres but much of it was still heavily wooded, and great labor was required to fit the land for cultivation, but the soil was very fertile and the land cheap. Then the many streams and lakes were filled with fish, and game abounded on every hand. It was comparatively easy "to make a living" from what nature provided, until the labors of man had subdued the wilderness, cleared the land and established civilized and Christian homes. A description of the "The Genesee Country" and of "The Military Tract" by Robert Munro, printed in 1804, gives statistics and descriptions that confirm all that has been said, and thus sums up his conclusions. "The cheapness and fertility of land in this country, together with its easy communications with different markets, and the temperateness, and healthiness of the climate in general, are advantages, not possessed in an equal degree in other new settlements, which render this country an object of attention to those who wish their estates in a few years to increase in extent and value." When we learn that the price of the best unimproved land was two to four dollars an acre, and that farms having twenty to thirty acres improved, with a house and barn, were sold for from six to twenty dollars an acre, it is no wonder that the country seemed attractive to many.

Public improvements were endeavoring to keep pace with this growth of population. In 1794 commissioners were appointed to lay out a road from Utica west by way of Cayuga village to the Genesee river at Avon as straight as practicable, and six rods wide. Of course, settlements fol-

lowed rapidly along the line of this highway. Other roads east and west and north and south were constructed as fast as money and men could be obtained. On September 30, 1799, a stage began to run regularly between Utica and the Genesee River, arriving at the other end of the route on the afternoon of the third day. In the next year the Manhattan Company of New York completed the building of a bridge across Cayuga Lake, about a mile north of the present crossing by the New York Central railroad, about a mile long, and costing $150,000., considered one of the greatest achievements of that day. These are but samples of a long list of public improvements by which the state and the new settlers sought to keep pace with the rapid development of the natural resources of the country.

But what was the character of these early settlers? As we have seen, they came from widely separated sections of the country. The majority were probably New Englanders, but among them were English, Dutch, Germans, Scotch and Irish, new immigrants to the new world; and many also, as we have already said, from Pennsylvania and New Jersey.

There is a common notion that these men and women were almost all God-fearing and God-honoring people, who loved their fellow men as themselves, and were in morality and religion model citizens. Probably it is to this period of the state's history that pulpit orators refer when they tell us of the day when family worship and family religion, Sabbath keeping and Bible study, were well nigh universal; so much superior to conditions now or during the settlement of the newer west. It will be somewhat of a shock to some good people, doubtless, to know that the same moral and religious conditions, or lack of them, which have marked the later western movements, belonged to this earlier one, and that as a consequence the same difficulties confronted the faithful few as in later years in the far west. It was a common remark of the day that there was no Sabbath west of the Genesee river, and there was not much of one for a long way east of it. Infidel clubs, avowedly atheistic, were common. The use of intoxicating liquors was almost universal. Gambling, horse-racing and licentiousness, abounded on

every hand. It is not difficult to understand the reason for this. This westward movement was contemporaneous with the French Revolution and with the rapid spread in this country of French infidelity. The uprooting of the people from their old life and surroundings had the same effect then as always of unsettling them in their moral and religious life. Even with the rapid growth in population the people were scattered and isolated, and it was difficult to bring them together for any religious meetings. Doubtless the different settlements varied in character, as is always the case, but from all we know the general conditions were as above stated. Quotations might be given from many writers that would illustrate this fact. Perhaps two are sufficient. The first is from the Rev. William Wisner, D.D., one of the founders of the Seminary, and for many years pastor of the Presbyterian Church at Ithaca. Dr. Wisner had been trained as a lawyer, and practiced his profession for years previous to his entering the ministry. He says:

"My own congregation was made up when I came among them, of men from New Jersey, Pennsylvania, Germany, Ireland, Scotland, New York, and a few from different New England States. It is impossible for a man who has spent his life in the land of steady habits, as New England has long been called, to form a correct idea of the moral condition of Western New York fifty years ago. When the writer came into this region in 1800 it was, with a very few exceptions, one wide-spread moral desolation. In the entire district north of the Pennsylvania line, and west of Oneida county, there were but three settled Presbyterian ministers. The rest of the country was missionary ground. I spent the first twelve years, after coming into the country, in the study, and in the practice of the legal profession, in one of the most thriving and beautiful villages, which ornamented the banks of the Susquehanna and the Tioga rivers, and as I was in the habit of attending the courts in the counties of Tioga, Broome, Steuben, Seneca and Alleghany, and occasionally in Ontario and Cayuga, I had a good opportunity of knowing what the state of society was. The use of intoxicating drinks was almost as universal as the use of bread, and

drunkenness was so common that occasional intoxication brought no disgrace upon the inebriate. In the village where I resided, it was common in the fall and winter for the most respectable inhabitants to meet at each other's houses five nights in the week to play cards and drink hot punch. At those meetings they would usually remain together until eleven or twelve o'clock, and often till two or three in the morning."

He says also that he had seen almost all the court officials so drunk as to be unfit for business, and that his own village was no worse than, hardly as bad as, many of the others. (3)

To the same effect are the statements made by Dr. Gillett. He says: "The character of this immigration was one to excite alarm and apprehension. The first settlements were formed at the period when French infidelity had attained the largest influence which it ever possessed in this country. Even where pious families were to be found, they were as sheep without a shepherd, and were disheartened and discouraged by the prevalent irreligion around them. Some who had been members of churches in New England seemed to have left their religion behind them. In many places there was no one to be found to take measures for the establishment of public religious worship. 'The habits of the people were loose and irreligious. The Sabbath was made a day of business, visiting, or pastime. Drinking and carousing were frequent concomitants.' In other places, however, there were those to be found who were still mindful of the professions or the privileges of earlier days, and who longed for the enjoyment of the means of grace. Gathering their neighbors around them, they would endeavor to observe in their little assemblies the forms of public worship, and seek to edify one another in prayer, exhortation, and the reading of the Scriptures." (4) It is needless to multiply quotations, the facts are too well known.

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(3) Incidents in a Pastor's Life, by Rev. William Wisner, D.D., p. 273.

(4) History of the Presbyterian Church by Rev. E. H. Gillett, D.D., Vol. 1:398.

Chapter II.

THE WORK OF THE CHURCH.

The pioneer work of the Church and the organizations engaged in it. The revivals of 1798 and following years. The first organizations on the field. The Plan of Union of 1801 and 1808. The progress of the Church until the Exscinding Act of 1837.

But what was the Church doing to stem this tide of infidelity, irreligion, and immorality, which many of the early settlers brought with them, and which at times threatened to make of this beautiful country a moral and a spiritual waste, or to assist what forces there were in these new communities making for morality and religion? Again our reply must only be a general one. Details must be largely omitted, and the reader must always remember that local conditions varied greatly. It is only in the large that the description will apply.

It must be remembered that the settlement of the region under discussion took place before the days of the organization of a single one of our great missionary boards or societies, which in later years have watched so constantly and followed so closely the pioneer host on its westward march. We of today can scarcely realize how this fact complicated the question of home missions. There were a goodly number of local societies in the New England states and in the eastern part of the state of New York, and they did most excellent work, but they often overlapped in their work, and there was no general oversight of the whole field, nor planning to meet its rapidly growing needs. This state of things continued for many years and many of the still existing problems of the rural and village churches of this region are the results of this lack of organization and direction of the work in the early day. The New York Missionary Society, formed November 1, 1796; the Northern Missionary Society

HENRY MILLS
Professor, 1821-1867

of northern New York, 1797; the Connecticut Missionary Society, of the same year, one of the first to send missionaries into this western field; the Massachusetts Society, and the Berkshire and Columbia Missionary Society, including eastern New York and western Massachusetts, of 1798, were among the agencies helping in this home Mission field. All of these societies sent missionaries into the then far west, and did what they could perhaps under the circumstances to meet the growing needs of the country. As early as 1790 the General Assembly of the Presbyterian Church sent missionaries into this region who labored for a few months, but none of them remained permanently. In 1800 it sent as one of its missionaries to the Military Tract the Rev. Matthew LaRue Perrine. But at the close of this year, 1800, no Presbyterian or Congregational minister had settled as a pastor on the Military Tract, though by this time a number of churches had been organized among the nearly 30,000 people living on it.

Among the men who were commissioned as the first missionaries in this region are many whose names should be held in everlasting remembrance by the churches of the state. It would be invidious to attempt to name them, for many equally deserving would be passed by, and it would be almost impossible to make the list complete on account of imperfect records. As a rule these men were graduates of New England colleges, and had studied theology at the feet of the then masters of this science. Their salaries were pitifully small. The people to whom they ministered were widely scattered, and as a consequence they were obliged to travel over wretched trails and roads by horse back or on foot for many miles. They stayed in one-room log cabins often for weeks or months, and shared the humble fare of the people for whom they labored. Many of them during the long winter months travelled hundreds of miles, preaching almost every day for weeks together, and they were often away from their own homes for long periods. The winters were very severe, the snow very deep, the roads generally mere trails, the bridges few, and wild beasts common. The story, which ought to be more fully told, is a wonderful record of heroic

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service which has been repeated again and again in the subsequent history of our country, although it is doubtful whether in any other the deprivations met and difficulties overcome were ever greater.

The labors of these heroic men were not in vain. It must often have seemed to them as if they were sowing the seed on stony ground and amid the thorns, with little, if any, prospect of a satisfactory harvest. But God remembered his own. A revival of religion, which powerfully affected this whole region and led to the organization of many churches, began in 1798 and, in the succeeding three years, spread over almost the whole of western and central New York. "The tide of infidelity which was setting in with so strong a current was rolled back, and western New York was delivered from the moral desolation which threatened it. The general prosperity, the religious order, the benevolent and literary institutions, which constitute the glory and happiness of this section of country, it cannot be doubted, are, in no inconsiderable degree, attributable to the change produced in the current of public sentiment, as the consequence of this extended revival of religion. The year 1798 is an era which should long be remembered in western New York, as giving a character to this part of the State, which laid a foundation for its large prosperity, and improvement in all things useful." (1) It is well to note that this revival extended over several years, and was by no means confined to the year mentioned.

Of course, infidelity and immorality were not extinct. Infidel clubs were still numerous and there was much coarseness in public and private life. Crimes against person and property were common. Drunkenness and gambling were still prevalent vices. But the forces of evil had received a powerful check, and the forces of righteousness were stronger and greatly encouraged in their strenuous fight. It is safe to say that the religious and moral life of the region never sunk again quite so low as it had been in the previous years. The growth in the number of communicants and organized churches was rapid, but the work was still greatly

(1) Hotchkin, Ibid, p. 74.

hampered by a lack both of men and money. The marvel is that so much was accomplished with such limited resources.

Almost at the very beginning of this missionary work the missionaries felt the need of some common organization, which would bring them and the churches together. Possibly a majority of the missionaries were Congregational in their affiliation, but an almost equal number were Presbyterian. While it was a period in our history when sectarianism was generally rampant, these men were large enough to realize that denominational bigotry had very little place in such work. Many of them were men of far vision, and only anxious that the work of the Kingdom of God should be carried forward in the best possible way without much regard to denominational lines. The Association of Ontario, the first ecclesiastical body in the region, was organized March 18, 1800, at Bristol, with five ministers, and by 1804 ten churches were united in it. The General Assembly of the Presbyterian Church constituted the Presbytery of Oneida in May, 1802. It included all the ministers and churches in the state west of the eastern line of the counties of Otsego and Herkimer, six ministers, but at the above date no organized church. At its meeting in Geneva in June, 1803, two or three churches were represented. In 1805 the General Assembly divided the Presbytery of Oneida and erected the Presbytery of Geneva.

"The Middle Association composed of the Ministers and Churches on the Military Tract and Its Vicinity" was organized on the second Tuesday of January, 1804. Its "Confession of Faith" and "Articles of Practice" were signed then by seven ministers and representatives from eight churches. At its first regular meeting, May 29th following, two other churches were represented. September 5, 1810, the Association decided to drop the name by which it had been known and was merged into the three Presbyteries, Onondaga, Cayuga, and Geneva. The General Assembly approved of this action at its next meeting and at the same time constituted the Synod of Geneva.

As already stated, these pioneer ministers were either Presbyterians or Congregationalists. Great care had been

taken to secure thoroughly orthodox and pious men. Some of them were members of both an Association and a Presbytery, and some of the churches early began to report to either body as was most convenient. But it was felt that there must be some better plan of cooperation. In 1801 the General Association of Connecticut had proposed a "Plan of Union" to the General Assembly of that year, which had been approved by that body. The plan had its inception in a conference between the first president of Union College, which had been established in 1795, the Rev. John Blair Smith, D.D., a Presbyterian of liberal spirit for those days, who for twelve years before coming to Union had been president of Hampden-Sidney College, Virginia, and previous to that four years pastor of Pine Street Presbyterian Church, Philadelphia, and a young clergyman, who in 1795 was sent out by the Connecticut Society to the "settlements". Passing through Schenectady the young man spent a night with Dr. Smith, and together the Presbyterian president and the young Congregational divine, who was destined to become a more famous president of Union College later on, Eliphalet Nott, sketched out a plan of union. Mr. Nott, be it said in passing, was in the same year installed pastor of the First Presbyterian Church of Albany. Many years after, in writing about this interview, Dr. Nott said that the suggestion of the plan came from Dr. Smith, who used these words: "The orthodox churches of New England hold substantially the same faith as the Presbyterian, of which the Shorter Catechism is the common symbol. Now, this being the case, is it wise, is it Christian, to divide the sparse population holding the same faith, already scattered, and to be hereafter scattered over this vast new territory, into two distinct ecclesiastical organizations, and thus prevent each from enjoying those means of grace which both might sooner enjoy but for such division? Would it not be better for the entire church that these two divisions should make mutual concessions, and thus effect a common organization on an accommodation plan, with a view to meeting the condition of communities so situated?" (2) Dr. Nott affirms that the arguments employed by Dr. Smith were deemed conclusive by

him, that they gave a new direction to his efforts, and led, through the influence of other Congregationalists whom he induced to co-operate with him, to the formation of those numerous Presbyterian churches on this accommodation plan, which, once approved by the General Assembly, was made the basis later of the famous Exscinding Act of the Assembly of 1837. Dr. Nott says further that the question of church polity was not discussed that night. They only considered the practical question of how churches that were in substantial agreement in their theology, could best accomplish the great work which confronted them. As Dr. Gillett says: "With nothing of ecclesiastical bigotry or prejudice to blind their views, with hearts all aglow with sympaethy for the destitution which they had witnessed, with deep anxiety for the religious welfare of a young empire springing up in the wilderness, it was only natural that they should feel themselves, and endeavor to impress on others the necessity of united effort to plan Gospel institutions all over the broad west soon to be alive with men." (3)

Later action regarding a "Plan of Union" was taken both by the Congregationalists and Presbyterians. The Middle Association on the Military Tract in June 1807 appointed the Rev. Joshua Leonard and deacon Levi Jerome, delegates to attend the meeting of the Synod of Albany at Cooperstown, October 7th, and suggest to this body some Plan of Union, leaving liberty to any of the churches to transact their business according to their own order. He was cordially welcomed by the Synod, and placed before this body his views and those of his brethren, and the Synod took the matter under serious consideration. The Synod "concluded it to be an object of great importance to the peace, prosperity and happiness of the congregations under their care, locally situated as they are together, as well as to the advancement of the interests of religion generally, that some plan of union and correspondence should exist between

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(2) Sprague's Annals of the American Pulpit, (Presbyterian), III:403.

(3) Gillett, Ibid, 1:395.

them." (4) A committee was appointed to prepare a letter to be sent to the Association which, if approved by the General Assembly, would lead to an intimate connection between the two churches. It would admit the Association as a constituent part of the Synod, and leave the churches undisturbed in the administration of their own government. This Plan of Union, substantially the same as that of 1801, but much simpler in its form, was fully approved by the General Assembly in May, 1808. For the succeeding twenty-nine years these two churches in Western and Central New York worked together under this Plan, and it was claimed by many that the Assembly in repudiating the plan of 1801 had not touched that of 1808. (5)

It is apparent, therefore, whatever may be the final judgment as to the wisdom of the Plan of Union or of the action regarding it taken by the General Assembly in 1837, that the Presbyterians and Congregationalists were jointly responsible for its enactment. The ecclesiastical bodies most interested had cordially approved of it. In the main it was a happy union, inspiring mutual confidence. In actual practice, not without some friction, it worked on the whole to the advantage of both churches, and to that of this region of country. A new and aggressive spirit was almost at once manifested, and the churches were better able to keep pace with the growth of population. Without some such plan it can hardly be disputed that the results of this early home missionary activity would have been far less satisfactory. Right relations were established and cultivated between these two churches which were doing such a large part of this missionary work, and it helped to create that intelligent church activity which has been perpetuated down to the present time. The leaders of those days did not have for their supreme aim the propagation of either Presbyterianism or Congregationalism, but something far

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(4) Hotchkin, Ibid, Page 82.

(5) See New York Observer, September 2, 1837, where the Presbytery of Cayuga claimed that the only Plan of Union upon which the churches of western New York had acted for many years was that of 1808.

greater, the promotion of the kingdom of God. Certainly judged by its fruits the Plan of Union exhibited an intelligent Christian statesmanship which has not always been a characteristic of ecclesiastical bodies since in home mission work.

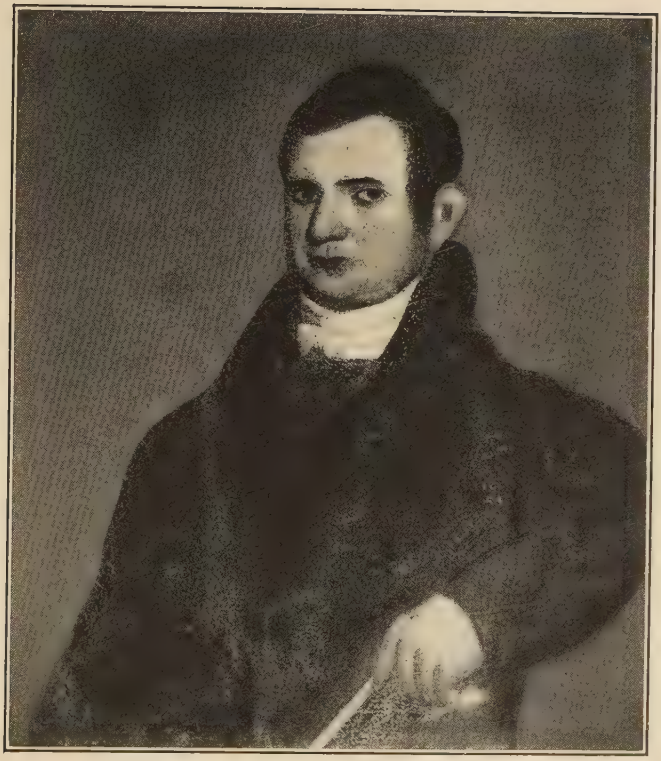
Chapter III.

THE FOUNDATIONS LAID.

The Beginnings of the Seminary. Action of the Presbytery of Cayuga; of the Synod of Geneva; of the General Assembly; of the Meeting at Canandaigua, and of the Committee on Ministerial Education. A Theological Seminary only. Further action of the Synod.

No human institution which has in it a breath of the Divine life is a finished product. It must grow with the years if it is to justify the vision of its founders. Its beginnings may be more or less hidden, while unseen and unknown forces and agents may contribute to it. Its roots are in the past, but beneath its growing branches the generations gather. Its leaves must not wither and it must yield its fruit every month. But to describe its origin and to give due credit to all those who contributed to its beginnings is difficult. In this chapter, however, the task is undertaken for Auburn Theological Seminary.

Out of the conditions already noted created by the rapid settlement of this new west, and from the brain and heart of one man fired with devotion to the work of the Master's kingdom, the idea of the Seminary came. But a large number of others caught the vision, and helped to give it practical embodiment in its equipment of men and means. The difficulty of telling its beginnings is further increased because in those early days so little comparatively was written, or printed at least. Even much of what was written was considered of little value and has long since perished. So here and now we pay our tribute of praise to those whose names will not be mentioned in this or any history of the Seminary hereafter written, men and women tried and true, who contributed not a little to the beginnings so well conceived and fulfilled of Auburn Theological Seminary. They



MATTHEW LA RUE PERRINE
Professor, 1821-1836

rest from their labors; their works do follow them, and their names are in the Book of Life.

The movement which led to the establishment of the Seminary was part of a general one which affected many branches of the Church in various parts of the country. It was due to the recognition of the fact that the older methods of training the ministry were utterly inadequate to furnish a sufficient number of trained men to meet the rapidly growing needs of the country. For example, one writer in 1822 says, with pardonable exaggeration: "Among the favorable aspects of the present age, we recognize the multiplication of theological seminaries. They are springing up every day among us, and yet after all, the demand for preachers of the gospel is far from being supplied." (1)

And again, commenting upon the Narrative of the General Assembly of the same year, the writer says: "The natural increase of our population is out of all proportion to the present means for their religious instruction. Heathenism must be gaining ground upon Christianity, with respect to relative numbers, in the United States. There are already large districts in our country, where the name of Jesus is rarely heard except in terrifying oaths," and much more to the same effect. The writer gives as one chief reason for the dearth of ministers, inadequate salaries, and makes a cautious plea that the Church should use men not so highly trained. (1)

The first meeting of the Presbytery of Cayuga was held at Auburn, January 8, 1811. This Presbytery therefore, as such, had nothing to do with the settlement of the question which led to the establishment of Princeton Theological Seminary by the action of the General Assembly of 1810 and 1812. Of the other presbyteries occupying this territory, Oneida voted for a seminary in each synod, and Geneva for two, one in the north and one in the south. At its meeting on August 12, 1812, however, the following minute appears in the records of Cayuga Presbytery: "Presbytery then received and attended to an application from Rev. Mr. Lansing

(1) Theological Review, Published in Baltimore and edited by Rev. James Gray, D.D., 1822. Pages 274 and 518.

and J. Foreman, Esq., in behalf of themselves and others in the town of Onondaga, 'For approbation of a Theological Institution in Onondaga'. Voted, to approve of the object contemplated; and that Messrs. Parsons, Smith and Hills be a committee to endite a letter of credence agreeably to the request of the above-named gentlemen." (2) Later, at the same meeting of the Presbytery, a more elaborate minute was adopted on the report of this committee as follows:— "Whereas information has been communicated to the Presbytery of Cayuga by the Rev. Dirck C. Lansing and Joshua Foreman, Esq., that an academical institution is about to be established in the town of Onondaga; and that it is contemplated to connect with said institution a theological school, in which young men may be prepared for the Gospel ministry; and whereas application has been made to this Presbytery by the above-named gentlemen, in behalf of their associates, for a letter of recommendation on the important nature and necessity of such a theological establishment on the principles and doctrines of the Reformation; the Presbytery cheerfully states that they view such a theological institution as highly necessary to this portion of our country and calculated to be extensively useful to the establishment of gospel truth, and the building up of the Kingdom of the Redeemer; and they do most cordially concur with the above-named gentlemen and their associates in soliciting the aid of those who love the cause of the great King of Zion; in furthering an object of such deep importance to the churches of Christ in this region; and (through the Divine blessing which we humbly implore) to generations yet unborn." (2)

This latter action led to the establishment of the Onondaga Academy at Onondaga Valley, an institution which did an excellent work for many years. But, as far as the record goes, nothing was ever done towards the establishment of a theological seminary at the same place. This may have been due to the fact that soon after this meeting of the Presbytery, Mr. Lansing removed to the east for a few years, and as he was one of the leaders in the new venture, it was probably dropped for a more convenient season.

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(2) Manuscript Minutes of the Presbytery of Cayuga, Vol. 1:42, 43, 159, 160, 164, 173.

But the subject of ministerial education was not dropped by this Presbytery during the immediately ensuing years. Repeated action was taken with reference to the "poor and pious youth" studying for the ministry. Committees were appointed to interview such young men, as the supply of preachers was wholly inadequate to meet the demands in this region. Such committees were also directed to supervise the studies of the young men, and to secure money for their support. "Female Associations" for this latter purpose were recommended, and on February 15, 1815, in obedience to the direction of the General Assembly, it was recommended to the congregations that they "encourage and promote the formation of Societies in aid of the Theological Seminary at Princeton." At the meeting in August, 1816, the Presbytery appointed a committee "to look out promising young men to be educated for the Gospel ministry, to raise funds for this purpose, and to superintend all things relative to this business." On August 20, 1817 the committee presented a report which Presbytery adopted as follows: "The committee for the education of poor and pious young men for the gospel ministry reported, which report was accepted, and is as follows, viz.: That on the fourteenth of October last, they met and organized, that they adopted measures for increasing the funds of the Society by recommending female associations, and by circulating subscriptions for this purpose. They likewise published an address to the churches on this subject. Your committee are not able to state precisely the success of these exertions for increasing the funds, but believe that considerable has already been subscribed. Your committee would further report that they have received two young men under their care, viz., Rufus Demming of Marcellus, whom they have placed under the immediate direction of Rev. Levi Parsons, and George Spaulding of Locke, whom they have placed under the immediate direction of Rev. Joshua Dean. Levi Parsons, Chairman." (2)

At the same date the Presbytery also adopted the following: "A recommendation was received from the General Assembly to take up collections in the several congregations

under the care of the Presbytery to aid the funds of the theological seminary, whereupon resolved, that as exertions are making to procure a fund for the education of poor and pious young men, as far as the circumstances of our congregations will admit, it is inexpedient to make such collections at present". (2)

At the stated meeting of the Presbytery, held at Auburn, January 27, 1818, after Dr. Lansing had returned to this region, the following resolution was adopted: "Resolved, that Presbytery deem it expedient that a theological seminary be established within the bounds of the Synod of Geneva, and that they will prosecute this subject at the next meeting of Synod". (2)

Though the Presbytery knew it not at the time, Auburn Theological Seminary was almost in sight when this resolution was adopted. Certainly, as subsequent events showed, the mover of it had discerned the signs of the times. The set time had come, and nobly was it redeemed. It has often been asserted that the Rev. Dirck C. Lansing was the author of this resolution, and he may well have been, but the minutes of Presbytery do not state who offered it. Probably Dr. Lansing was the moving spirit behind the scenes, whether he was the author of the resolution or not. He was the moderator at this meeting. But there were a goodly number of others who were just as ready as he to become sponsors for the contemplated institution. (3)

"The next meeting of the Synod of Geneva" was held at Rochester, February 18, 1818. The first meeting of this Synod had been held in the First Church of Geneva in 1812. On the second day of this Rochester meeting, the committee on Bills and Overtures, consisting of Messrs. Alexander, Lincklaen, Lansing, Brown, Merrill, Hall, Higgins, Moore, Steele, Beach, Colton, and Hyde, reported as follows:

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(3) In view of the great importance of this meeting of Presbytery in the history of the Seminary, it will be of interest to give the names of its members, as they are recorded in the Minutes.

(Continued on page 37)

"The committee on overtures presented the following preamble and resolutions, which, after serious deliberation were adopted, viz.:

"The committee on overtures taking into consideration the growing population of the western and northern parts of the State; the outpourings of the Holy Spirit with which the great Head of the Church has so remarkably blessed this part of the country; the consequent increase of churches all around us, and the great want of laborers in this rich harvest, have been led to devise ways and means for the purpose of raising up a competent and learned ministry: fully persuaded on the other hand, of the utter impracticability to obtain from our congregations in the way of collections or donations sufficient means to aid and assist materially the funds of an institution so distant as the Theological Seminary at Princeton, having moreover, on the other hand, satisfactory evidence before them, that in case a similar institution should be established more particularly under the eye and immediate patronage of the good people of this part of the country considerable sums of money and large donations of land might be obtained, beg leave to offer to the

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(Continued from page 36)

MINISTERS	ELDERS
Seth Smith, Mod. (retiring)	Squire Stone, Locke
Jeremiah Osborne	Samuel Wilson, Genoa, East Church
Royal Phelps	Lewis Bartholomew, Dryden
Levi Parsons	John Seaton, West Church, Locke
Henry Ford	Aaron B. Sheldon, Brutus
William Wisner	Uriah Benedict, 1st Church, Scipio
Jeptha Poole	William Bradley, 1st Church, Genoa
Dirck C. Lansing	Josiah Frost, Marcellus
John Bascom	Samuel Bellamy, Skaneateles
Isaac Eddy	Jesse Nickols, East Church, Scipio
Licentiate, Reuben Porter	Freeman Lake, Spencer
	Isaac Cady, Sempronius
	Ebenezer Higgins, Aurelius
	John Morris, Mentz
	Jesse Wyatt, Danby
	Levi Clark, Camillus
	John Oliphant, Auburn
	Thomas Pierce, Berkshire
	Caleb Lyon, Jun., 2d Church, Genoa

Ten ministers and nineteen elders.

"Mr. Lansing was chosen Moderator, and Messrs. Ford and Osborne clerks."

consideration of Synod the following resolutions: 1. Resolved, that the subject of the establishment of an Academical and Theological Seminary within the bounds of the Synod of Geneva is highly expedient and important. 2. Resolved, that the subject of the establishment of an Academical and Theological Seminary within the bounds of this Synod be transmitted to the next General Assembly, and that they be respectfully requested to express to this Synod their opinion on the subject. 3. Resolved, that Messrs, Squier, Wallace and Smith, of the Presbytery of Niagara, Messrs. Fitch, Williams and Brewster of the Presbytery of Ontario, Messrs. Higgins, Hotchkin and Haight of the Presbytery of Bath, Messrs. Johns, Axtell and A. B. Hall of the Presbytery of Geneva, Messrs. Wisner, Lansing and Mumford of the Presbytery of Cayuga, and Messrs. Walker, Lincklaen and Gardner of the Presbytery of Onondaga, be a committee, whose duty it shall be immediately after receiving information that the General Assembly have approved of the proposed plan to meet at such time and place as a chairman (to be appointed by Synod) shall direct, to take into consideration such measures as may, in their opinion, be expedient for carrying into effect the foregoing resolutions. 4. Resolved, that the said committee take measures to gain information, acquire funds, and receive proposals for locating and erecting such buildings as may be needful for the said seminary, and make report at the next meeting of Synod. 5. Resolved, that, if the said committee shall consider it necessary for the interests of the contemplated institution that the Synod be convened before the time of their annual meeting, the chairman of the committee shall notify the moderator of Synod, who, after such notification, shall as soon as convenient, call a special meeting of Synod, at such place as the committee shall have designated, by issuing a circular letter to the respective members of Synod at least two weeks before the time appointed for such meeting.

"Mr. Wisner was appointed chairman of the above named committee". (4)

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(4) Manuscript Minutes of the Synod of Geneva, Vol. 1:111, 130, 144, 154.

It will be noticed that the committee give four reasons for the establishment of a seminary in this region. 1st, the rapid growth in population of the western and northern parts of the state. Attention has already been given to this fact. 2nd, the revivals of religion which had blessed this part of the country. Mention has been made of the one that visited the churches near the close of the eighteenth century, and there were others that followed. About the time of the founding of the Seminary great revivals visited the Church in Auburn under Dr. Lansing's ministry, and many other churches shared in the blessing. Undoubtedly these revivals helped forward the movement for the Seminary, and increased the number of churches. 3d, the difficulty of securing from the congregations sufficient money to aid a seminary as far away as Princeton seemed insurmountable, and, 4th, there was a probability that money and land would be given for a seminary located, controlled and patronized by the people of this part of the country. The need was great, and the prospects of meeting the need excellent.

It is evident from the above action that the Synod was in dead earnest in the matter, that they appointed a committee which they trusted to go ahead and do something, and that they expected the cordial endorsement of the General Assembly. (5)

In this latter expectation they were disappointed. The following extract from the minutes of the General Assembly for June 8, 1818, tells us all we know in regard to the action of the Assembly regarding this request: "An overture from the Synod of Geneva requesting the advice of the General Assembly relative to the establishment of an Academical and Theological Seminary which the Synod proposes instituting

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(5) The moderator of this meeting of Synod, and so of the special meeting held the August following, was the Rev. Henry Axtell, D.D. As he was appointed a member of the committee and was intimately concerned in the establishment of the Seminary, brief mention may well be made of his short but useful life. Dr. Axtell was born in Morristown, N. J., and was graduated from Princeton College in 1796. For several years he taught in New Jersey and in a private school in Geneva. He studied theology under the Rev. Jedidiah Chap-

(Continued on page 40)

within their bounds, was brought in and read. After the subject had been discussed for some time, the following resolution was adopted, viz: Resolved, that the Assembly are not prepared at present to give any opinion or advice on the subject of the overture from the Synod of Geneva, which contemplates the establishment of an Academical and Theological Seminary, believing that the said Synod are the best judges in what may be their duty in this important business". It will be remembered that in the matter of the establishment of Princeton Seminary the General Assembly did not so reason, and again, that in 1825 it decided that a seminary was needed for the west, and proceeded to establish Western Theological Seminary at Allegheny. But probably the chief reason for the conclusion of the Assembly of 1818 is the fact that it was committed to Princeton, and felt that it had a big enough job on its hands then to manage and support one Seminary. Doubtless there was much disappointment in the Synod of Geneva over this indifference of the Assembly to their great undertaking, but we all are thankful today for this remarkable, in view of the subsequent history, judicious and voluntary abnegation of the Assembly of 1818. The history of Auburn Seminary would have been very different and much less satisfactory to review, had the Assembly assumed the initiative, or asserted its right to decide and control the whole matter.

(Continued from page 39)

man, who was appointed by the General Assembly in 1800 as a "stated missionary for four years on the north-west frontiers." He removed to Geneva in 1813 where he continued to reside until his death. He gave one-half of his time to general missionary work for which he received a salary from the General Assembly, the other half he was to minister to some congregation which would be responsible for the balance of his salary. Thus he was the acting pastor of the church in Geneva. Mr. Axtell was licensed by the Presbytery of Geneva, November 1, 1810. As a teacher and preacher, he had attracted the attention of the church in Geneva, which hitherto had had no settled pastor. "Messrs. Chapman and Axtell were by a unanimous vote invited to become co-pastors of the church and congregation, and on the twelfth day of July of that year, Mr. Axtell was ordained by the Presbytery of Geneva.....and, in connection with Mr. Chapman, installed pastor of the church." In this connection he continued until his death at the age of forty-five, February 11, 1829. Dr. Axtell received the degree of D.D. from Princeton. Dr. Axtell was an able preacher, a wise counsellor, and faithful in all his ecclesiastical duties.

JAMES RICHARDS
Professor, 1823-1843

But the committee of Synod was not discouraged by this action of the Assembly. In fact, it had been appointed to take definite steps for the establishment of the Seminary whatever might be the action of the Assembly. Accordingly, some time in the following June the committee called a meeting of those interested in the project at Canandaigua. It was attended by a goodly number of invited representative men from this region, and has been spoken of as "a mass meeting". Here, in this representative gathering, the subject was thoroughly discussed, and as a result of their deliberations the moderator of the Synod issued a call for a special meeting of that body, to be held at Auburn, August 5, 1818. It was a large meeting for those days, fifty-eight ministers and forty-five elders being present, which indicates the great interest felt in the proposed new institution. Besides these regular members of the Synod there were a number of corresponding members present, who exercised considerable influence over the final decision. Among them was President Henry Davis, D.D., of Hamilton College, the Rev. C. TenEyck, a representative from the Classis of Montgomery, the Rev. William Johnson from the Associate Reformed Church, and representatives from two or more Congregational Associations. The committee of Synod presented their report, which was accepted and placed on file as "Document B, August 1818". This document, one of the most important for the early history of the Seminary, has long since disappeared. This is deeply to be regretted, for it would doubtless have told us some of the things of which we are now ignorant, but which we very much desire to know. It may have had some spicy comments on the action of the General Assembly. It certainly would have told us of the conference at Canandaigua, have reported some of the discussions and have given us some, at least, of the reasons which led it to recommend that the institution should be theological only, and why Auburn appeared to be the most desirable place for the location of the Seminary. On none of these matters, including even the exact date of the meeting of this conference, do we have sufficient knowledge to speak with any positiveness.

The only printed reference to the change from an "Academic-Theological Institution" to a Theological one that I have been able to find is in the Autobiography of the Rev. Miles P. Squier, D.D., some quotations from which are also given in Chapter V. Dr. Squier says: "The Theological Seminary was the child of the Synod of Geneva. Dr. Axtell was moderator of the Synod when, in 1818, in its sessions at Rochester, the institution was overtured and provisionally projected and determined on. Some things respecting this have not been written, and I dwell upon them for a moment. The bill, as overtured to the Synod, contemplated an Academico-Theological Institution, taking young men from the plough and the work shop, and in a term of some four years fitting them for the ministry, without the advantages of the college course. To this some of us were opposed: my own Presbytery without exception. We had had the privilege of a full course, and we claimed it for the Seminary and its students. But after a discussion of two days, the vote went against us, and a committee of twenty-one members, from different portions of Synod and from Presbyteries east of us, was appointed to give it effect and establish the institution. As Buffalo was a point of some importance, my name was put on the committee; and at our meeting in Canandaigua in June following, I was happy to meet Dr. Davis, then president of Hamilton College, as a member of the committee, and to learn that his views fully accorded with my own as to the plan of the institution. Those views were fully and successfully laid before the committee, and a vote was passed by it requesting a special meeting of Synod to amend their minute and make the Seminary appropriately theological, and anticipating for its students the full academic and collegiate course of study. This was done by Synod in August following, at Auburn, and the stake was struck there; but the recollection of the anxiety and the struggle it cost to place it there on the basis of usefulness it now occupies, has almost passed from the minds of the living". (6)

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(6) The Miscellaneous Writings of Miles P. Squier, D.D., with an Autobiography. Edited and Supplemented by Rev. James R. Boyd. From the Press of R. L. Adams and Son, Geneva, N. Y. (n. d.) pp. 23-24.

This was written by Dr. Squier in 1846, and it appears that it was largely owing to Drs. Davis and Squier that the committee, and in the end the Synod, were convinced that the institution should be theological only.

The Synod at once took action based upon this report as follows:

"1. Resolved, That instead of an Academical and Theological Seminary, the contemplated institution be solely theological.

2. Resolved, That the Synod proceed immediately to establish a Theological Seminary within its bounds, and that Messrs. Squier, Fitch, Higgins, Mosher, Lansing, Brown, Davis, Dwight, Frost, and Lincklaen, be a committee to devise ways and means and to digest and draw up a plan for carrying this resolution into effect". (4) The next day, August 6th, this committee reported and Synod adopted the following resolutions: "1. Resolved, That the Theological Seminary be and hereby is located at or near the village of Auburn, provided the subscriptions, approved by Synod, for this object in the County of Cayuga shall amount to thirty-five thousand dollars, on or before the next Stated meeting of Synod: and provided, ten acres of land be secured for the site of said institution. 2. Resolved, That the Seminary go into operation whenever approved subscriptions for this purpose shall amount to fifty thousand dollars. 3. Resolved, That John Lincklaen, Horace Hills and Thomas Mumford be and are hereby appointed Trustees to hold the property, given to the institution in trust for the use of the same, and subject to the order of Synod". The fourth Resolution appointed a large number of men to raise funds for the Seminary. August 6, 1818, is, therefore, the date of the founding of Auburn Theological Seminary.

The Synod also appointed Messrs. Lansing, Stockton and Mumford a committee to prepare for the press a summary of its proceedings with special reference to this action on the Seminary. This appeared in the Rochester Telegraph of September 1, 1818, but adds nothing material to the minutes of Synod. It says, however, that "the action was taken

after much deliberation, with a firm confidence in God as having all things at His disposal, and under a solemn impression that an imperious duty requires the measure".

The action thus taken by the Synod is traditionally said to have been unanimous, but in one notice of the action, it is said that the resolutions were passed with "one dissenting voice". The conclusion, however, was not reached without prolonged discussion, and at times sharp differences of opinion. Not every one was convinced that such an institution was necessary, or, if necessary, could be sustained in this part of the country. Many said, the time is not yet, and the Rev. William Wisner, D.D., of Ithaca, who offered the motion adopted at the Rochester meeting, is reported as saying afterwards: "I was regarded by most of my brothers as a rash enthusiast". This is probably somewhat of a rhetorical statement, but it was certainly not all smooth sailing for the original advocates of the Seminary. They deserve all the more credit for bringing about at last almost, if not quite, unanimous action. It is said that the final vote was not taken until every one who wished to do so had expressed himself on the subject.

As has been already stated, the chief reason for the establishment of the Seminary was the rapid growth of the population in western and central New York, and the impossibility of supplying the needy fields from Andover and Princeton. This is further indicated in the report of the meeting of the Synod of Geneva for that year furnished a Rochester paper. The stated clerk of Synod adds some statistics, which make plain the need: "Thirteen and a half years ago this district of country contained only one Presbytery, only three regular Presbyterian ministers, and perhaps eight or ten small Presbyterian churches. Now eight Presbyteries, ninety-two Presbyterian ministers, eleven licentiates, one hundred forty-three Presbyterian congregations, and more than 7000 communicants in their congregations". (7) He speaks of it as an "immense increase", and it is not strange, and we must also remember that several other branches of the Church had almost as rapid a growth.

From the official records it would appear that only Presbyterians were engaged in the founding of the Seminary. But it has already been said that Congregational and Presbyterian ministers were sent into this region and from the very first they worked together in perfect harmony and from 1801 under the Plan of Union. Many of them belonged both to an Association and a Presbytery, and it is often difficult to tell which was their native habitat. Both branches of the church were represented in the Presbyteries and the Synod chiefly concerned in the founding of the Seminary, and while the majority were Presbyterians, it ought to be remembered that among its founders as well as in its faculty throughout its history Congregationalists have been ably represented.

It seems best to complete the history of the Seminary as specially related to the Synod, even though we must anticipate a little. The next stated meeting of Synod was held at Geneva, February 7, 1819; and I quote once more from the minutes: "The Rev. D. C. Lansing in behalf of agents appointed by the Synod at their special meeting at Auburn to solicit donations within the bounds of the Presbytery of Cayuga for the Theological Seminary, reported that they had complied with the conditions with which said Seminary was to be located at Auburn. The documents relating to this subject were committed for examination to Messrs. Squier, Pratt, Woodruff, Dwight, Ford, Chadwick, Gilbert, S. M. Hopkins, E. Hopkins, A. B. Hall, Brown, Sweetland, and H. Davis, D.D." (4)

"The report of this committee was subsequently presented and adopted, and is as follows: "Resolved, That the Synod are satisfied that an approved subscription to the amount of $35,000 has been obtained and secured to the trustees of this Synod by the inhabitants of the county of Cayuga, and that the Synod do locate their Theological Seminary in the village of Auburn, said location to take effect on the execution of a good, quit claim deed to the said four acres by Glenn and Cornelius Cuyler, free from rent, to the satisfac-

(7) Rochester Telegraph, March 16, 1819.

tion of a committee to be appointed for that purpose, and on the giving of ample and unquestionable security that the said six acres shall be conveyed to said Synod, or their Trustees, within thirty days after the said Maria Hardenburg would arrive to the full age of twenty-one years, if living." (4)

The Synod then appointed a prudential committee of three ministers and four laymen, who among other duties were "to procure and receive a good and sufficient title and security for a title to the ten acres of land, to commence the building of a suitable edifice for the said institution, and progress as far as they shall be warranted by the state of the funds;" also to appoint agents to solicit funds for the Seminary, and to report to Synod at its next meeting.

Messrs. Lansing, Parsons, Stockton, Mumford, Brown, Hyde, and Lincklaen were appointed the prudential committee, and David Hyde of Auburn was added to the board of trustees, and also appointed treasurer. The Rev. Ebenezer Fitch, D.D., and the Rev. David Higgins were appointed a committee "to prepare a constitution and plan of the Theological Seminary, and submit them to the Synod at their next meeting." Ministers belonging to the Synod were also recommended to present the subject of the Seminary to their congregations and take collections for the same.

In 1820 the Synod met at Aurora, February 16th, and the prudential committee presented a long report of what they had done, and of the outlook for the future. They mentioned that a beginning had been made in the erection of the building, the plan of the edifice and the letting of the contracts. A petition had also been presented to the legislature asking for the incorporation of the Seminary. The subscriptions had been slow in coming in, but the committee felt that there was no cause for discouragement "notwithstanding the peculiar embarrassment of the times". Was there ever such a venture launched that did not find some peculiar embarrassment in the times? Nevertheless, the committee were grateful for the encouragement they had received from many widely scattered friends of the movement, and expressed the opinion that the appointment of a professor of

theology as soon as funds were secured would do much to promote public confidence in the Seminary. The Synod was of the same mind also. The committee on the plan of the Seminary, not being ready to report, was continued and directed to report at the next meeting of Synod, but no such report was ever presented, so far as the records go.

At this meeting the Synod approved the Act of Incorporation as presented by the committee, and the Act was subsequently passed by the Legislature, April 14, 1820. It was entitled, "An Act to Incorporate the Presbyterian Theological Seminary, established by the Synod of Geneva, at Auburn, in the County of Cayuga." The preamble declares that the legislature has been informed that "the committee appointed by, and on behalf of said Synod.....have established a Theological Seminary at Auburn.....for the purpose of completing the education of pious young men for the Gospel Ministry, and have obtained funds for a considerable amount: and that an act of incorporation would better enable them to obtain and manage the necessary funds for the accomplishment of their benevolent object."

The Act names the first Board of Trustees, fifteen in number; divides them into classes serving three years; states their duties, and provides for the election of their successors by the Board of Commissioners. The latter were to be elected by the Presbyteries which then belonged to the Synod of Geneva, viz., Niagara, Genesee, Rochester, Bath, Ontario, Geneva, Cayuga, Onondaga, Oneida and St. Lawrence, "and such other Presbyteries as shall hereafter associate with the said Synod" for the purpose of accomplishing the objects of the Seminary. Each of the Presbyteries was to elect three commissioners, two ministers and one layman, and these were to elect the trustees, "appoint the tutors and professors, and other officers of said institution", and perform various other duties specified in the Act. Provision was also made for the first and subsequent meetings of the Boards, and for such other matters as concerned the management of such an Institution. It was also provided "that the clear annual value or income of their real estate shall not exceed

three thousand dollars, and that of their personal estate, seven thousand dollars."

The only reference in the Act to the students, except in the Preamble, is as follows: "Provided, however, that no student of any Christian denomination shall be excluded from a participation in the privileges of this institution on the ground of his religious persuasion."

The Synod met again on October 20, 1820, in Auburn. The prudential committee presented a report which was placed on file, but not recorded. A circular letter from the joint boards of the Seminary was approved by the Synod; the moderator and stated clerk were directed to sign it, and the ministers and elders to see that it was read in the churches.

So far as I have been able to learn from the manuscript minutes of the Synod, it ceased henceforth to take any action on the Seminary, save to direct from time to time that collections be taken in the churches on its behalf. The control of the Seminary had now passed to its governing Boards.

SAMUEL HANSON COX
Professor, 1835-1837

Chapter IV.

THE WORK BEGUN.

Breaking ground for the first building. Laying of the corner stone. First meetings of the Governing Boards. Erection of four Departments. Election and inauguration of the first Faculty. Opening of the Seminary. Endowment of the Chair of Christian Theology. Earliest Catalogue. The village of Auburn and reasons for the location of the Seminary.

In order to complete the record of Synod we have anticipated a little our story. On November 30, 1819, ground was broken for the new building. The work was prosecuted under the direction of the prudential committee appointed by the Synod. In the "Evangelical Recorder" of December 25, 1819,—a paper published in Auburn, and edited by Dr. Lansing—there is a brief report of the proceedings, written probably by the editor himself, from which I quote: "The interesting ceremony of breaking ground preparatory to the erection of the building for the Theological Seminary in this village, took place November 30th, in the presence of a numerous and respectable company of the citizens of the village and vicinity, who had assembled with teams and suitable implements for the laudable purpose of devoting a day's labor to so important an object. After the invocation of the divine blessing by the Rev. (William) Johnson, the Rev. Mr. Lansing delivered the address." The Cayuga Republican of December 8th gives further interesting particulars from the same writer: "The ground on which the building is to be erected was broken by the Rev. Mr. Johnson driving the team and Mr. Lansing holding the plough. Now commenced a scene of most active and joyful industry, every heart appeared glad, and every hand was willing to labor. The pleasure which was indicated in every countenance, was a fair expression of the deep interest which all felt in the important

work. Thus in busy industry, as if each was working for his own personal interest, did the morning pass away. At a few minutes before one o'clock, Mr. Tuttle, the committee's agent, called the laborers to refreshment; a cold lunch having been provided by the ladies of the village at Mr. Ammerman's long room. But just as they had laid down their implements of labor, an unexpected circumstance transpired that filled with fresh animation every heart, and flushed every countenance with joy. The sound of the Buglehorn at the State Prison, called their attention and they saw sallying from the gate Captain Brittin in a one horse cart, preceded by the music, and followed by Captain Little in another one horse cart, and about forty of the laborers in the different mechanical arts with their shovels and spades shouldered, with the broad sides presented towards the field of labor. This unexpected sight fixed every man in his station, and all waited with enthusiasm the approach of the new recruits. When they arrived the company that had labored through the morning, received them by opening to the right and left, and then repaired to dinner, leaving the others actively engaged. After dinner a procession was formed and headed by music, marched again to the field. The afternoon was filled up with more than common exertion and active industry, and about half an hour before sunset, the laborers were called off, a procession, amounting to about two hundred, was then formed on the spot, and headed by twenty-three teams, drawing wagons, carts and ploughs and conducted by music, attended with the Prison Guard, marched through the most compact part of the village and halted in the street opposite Mr. Ammerman's public house, where they formed a hollow square, and after receiving the thanks of the committee, and suitable refreshments, every man repaired to his house with apparent pleasure and satisfaction.

"The most perfect order and sobriety was observed throughout the day. No impropriety in the language or conduct of any one was discovered. The day commenced with peculiar harmony, and was terminated with a delightful satisfaction to all, that has never been witnessed in this village."

Not much apparently was done during the winter in carrying forward the work thus begun, and it was not until May 11, 1820, that the corner stone of the building was laid. Again the account of this ceremony is taken from the Cayuga Republican, May 17th, and from the pen of Dr. Lansing.

"At one o'clock on Thursday afternoon last (May 11th) the inhabitants of this village and vicinity assembled on the ground selected as the site of the Theological Seminary and engaged in gratuitous labor preparatory to the ceremony of laying the corner stone which the Prudential Committee had appointed to be observed at 5 o'clock. Col. Samuel Bellamy of Skaneateles, having been previously appointed to this service, being in an infirm state of health, was brought on to the grounds in a carriage. The citizens formed a line in double file and opened to the right and left to receive him. He was conducted to the spot where the stone was to be laid by Messrs. Hyde and Brown, two of the Committee. The stone weighing about one ton, and managed by tackles, was then deposited by this venerable man, whose feeble looks and tremulous voice gave deep interest and solemnity to the occasion. With a few brief but pertinent remarks, setting forth the objects of the institution, and imploring the blessing of heaven upon it, he deposited in a cavity of the stone, previously prepared for the purpose, a silver medal with the following inscription: 'This medal deposited by Col. Samuel Bellamy of Skaneateles. The name of Col. John Lincklaen of Cazenovia is inscribed in honor of being one of the first projectors and advocates of this institution.' The following passages of Scripture were also inscribed: 'Behold I lay in Zion a Chief Corner Stone, elect, precious.' 'Jesus Christ, the same yesterday and to-day and forever.' A thick plate of lead was also deposited, covering the silver medal with the following inscription:

Hoc aedificium conditum,
per docere adolescentes
in rerum divinarum
scientiam—
Anno Domini. MDCCCXX.

"The whole ceremony was closed with an address by the Rev. Mr. Stockton of Skaneateles, and a prayer and benediction by the Rev. Mr. Lansing. A large number of ladies and gentlemen of the village and vicinity attended and gave a respectful and devout attention to these highly interesting solemnities."

The collection of subscriptions appears to have been very slow, and the building was not ready for use until 1821, and not fully completed until 1826. "The building stood upon a slight eminence facing south upon Seminary avenue. It consisted of a central section four stories high and of two wings each three stories high. It contained a chapel, library, reading-room, recitation rooms and dormitories. In the basement were apartments for the steward, a kitchen, storerooms, and a dining-room for the students. It was a dignified and graceful structure built of well-hewn Cayuga limestone, and cost in the neighborhood of $20,000."(1) It was torn down in 1893.

On July 12, 1820, the Board of Commissioners "met in Lynch's Inn in the village of Auburn" and organized. Nine Presbyteries were represented, with nineteen commissioners, thirteen ministers and six laymen. The Rev. Caleb Alexander of the Presbytery of Onondaga, was appointed moderator, and the Rev. Miles P. Squier of the Presbytery of Niagara, clerk. Subsequently, Mr. Alexander was elected president of the board, and Thomas Mumford, secretary.

At the same time the Board of Trustees met and organized. Each of the boards appointed a committee to confer together and to report on the constitutional power of the boards, and then the Commissioners adjourned until sunrise the next morning, and the Trustees adjourned to meet at 5 a. m. The next day the joint committee reported to the two boards that "by the words of the Act of Incorporation, the general superintendence, management and control of the Theological Seminary is vested in this 'commissioners' board, that the powers embrace in addition to the specific

(1) Auburn Seminary Record, III:343-372, Article by Prof. E. W. Miller, "The Beginnings of Auburn Seminary."

powers given to the commissioners, the power to erect such and so many buildings as they shall judge necessary, to determine the number, rank and qualifications of the professors, to superintend and control the course of studies, to revise and approve or disapprove of all the official acts and proceedings of the trustees."

The Commissioners then elected unanimously the Rev. James Richards, D.D. of Newark, N. J., Professor of Theology "at an annual salary of $1,000 and fifty cords of wood, together with the use of a dwelling house and appurtenances for the accommodation of his family". After the election, which was ratified by the Board of Trustees, "a joint meeting of the two boards was then held, and a solemn and appropriate prayer was addressed to the Throne of Grace by the Rev. Evan Johns of Canandaigua". A committee was appointed to confer with Dr. Richards and urge his acceptance, and to assure him that the boards were anxious to cooperate with him in every possible way, and that if the salary was found insufficient it would be increased, and that his salary began on the day he accepted the election. The Commissioners then decided that ten members hereafter should constitute a quorum. Later, at the third meeting of the board, this was changed to seven, and July 12, 1822, it was again changed to five, except in the election of a professor. At a meeting of the Commissioners, January 4, 1821, a letter from Dr. Richards, which has not been preserved, was read, in which he declined the election. It was evidently due to the fact that he did not consider that sufficient pecuniary and other arrangements had been made for the opening of the Seminary. His election was renewed, however, by both boards at this time, and additional pledges of money were made, and $3000 was appropriated for the erection of a professor's house and outhouses and appurtenances. Two hundred dollars were added to Dr. Richard's salary, his expenses of removal were promised, and he was assured that the boards felt that by the latter part of March they would have complied with his conditions in reference to a fund towards his support, and that the utmost exertions would be made for the establishment of a second professorship.

An important special meeting of the Commissioners was called by the president and held "at the house of Heman Walbridge on Wednesday, second day of May, 1821." A professorship of Biblical Criticism and Oriental Languages was established, and the Rev. Henry Mills of Woodbridge, N. J., was elected to the chair; also a professorship of Ecclesiastical History and Church Government, to which the Rev. Matthew La Rue Perrine, D. D., then pastor of the Spring Street Presbyterian Church, New York, was elected. Dr. Perrine was asked also to give instruction in Didactic Theology until that department was otherwise supplied. The salaries of these two professors was fixed at $600 each with the use of a house and appurtenances. (These salaries remained as so fixed until August 19, 1829, when they were increased to $1000 each). A professorship of Sacred Rhetoric was also established, and the Rev. Dirck C. Lansing was elected to it. The trustees were authorized to build two houses for the professors instead of one out of the previous appropriation of $3000. Dr. Perrine and Dr. Lansing, who were present at the meeting of the board, accepted their elections. The president of the board was appointed a committee to confer with Dr. Mills and Dr. Richards.

Attention ought to be called to the broad outlook of these men who formed the first governing boards of Auburn Seminary. They planned for a faculty larger than that of any other seminary of that day. Andover and Princeton both began with only two professors each; the former after twelve years had now only three chairs of instruction, and the latter now in its eighth year had only two departments. But Auburn, with little money and not much assurance of support and in a home mission region, devised more liberal things and began with three professors and four departments. It was surely a wise and far-seeing policy on the part of these men who walked by faith in this enterprise.

It was also resolved that the institution should open for the reception of students on the 2nd of October next, and that the inauguration of the professors should take place at the next meeting of the Commissioners in July. At the meeting, July 11th, Dr. Mills acceptance of his election was

reported, but owing to his absence the inauguration was postponed until October 11, 1821, at the time when the Seminary opened for the reception of students. At that time these three professors, Mills, Perrine and Lansing, were inaugurated with appropriate exercises.

The Rev. Caleb Alexander gave a brief history of the Seminary from the beginning and its outlook for the future. The Rev. James Hotchkin, the president of the Board of Commissioners, announced the object of the meeting, and read to the professors elect the formula of subscription, (given in chapter VI), to which they gave their assent and subscribed their names. An appropriate prayer was offered by the Rev. Evan Johns, a charge to the professors was given by the Rev. Dr. Fitch, after which each professor delivered an inaugural address. No wonder that it is said that the exercises were "interesting though protracted."

The following communication printed in the Cayuga Republican and dated Auburn, July 18, 1821, adds some further information to the action taken by the boards at this time:

"At the first annual meeting of the two boards, July 13, 1821, the Rev. David M. Smith, one of the agents of the Board of Trustees, reported that fifteen associations of young men had been formed, for the purpose of cultivating a portion of land, the products of which are to be appropriated to the funds of the Seminary, in the towns of Lewiston, Willson, Cambria, Gains, Royalton, and Buffalo, and that one individual had consecrated a part of the products of his orchard, and another the increase and products of a part of his bees to the Treasury of the Lord. Mr. Smith further reported, that he had procured cash subscriptions to a considerable amount.

"Other agents have succeeded in procuring the finishing and furnishing of several rooms. About twelve hundred dollars have been procured in the city of New York. One hundred dollars for the professors' fund, from a gentleman in Newark, New Jersey, and about six thousand dollars for the same fund from the counties of Jefferson, Lewis, St. Lawrence, Otsego, Tioga, Seneca, and Onondaga. From

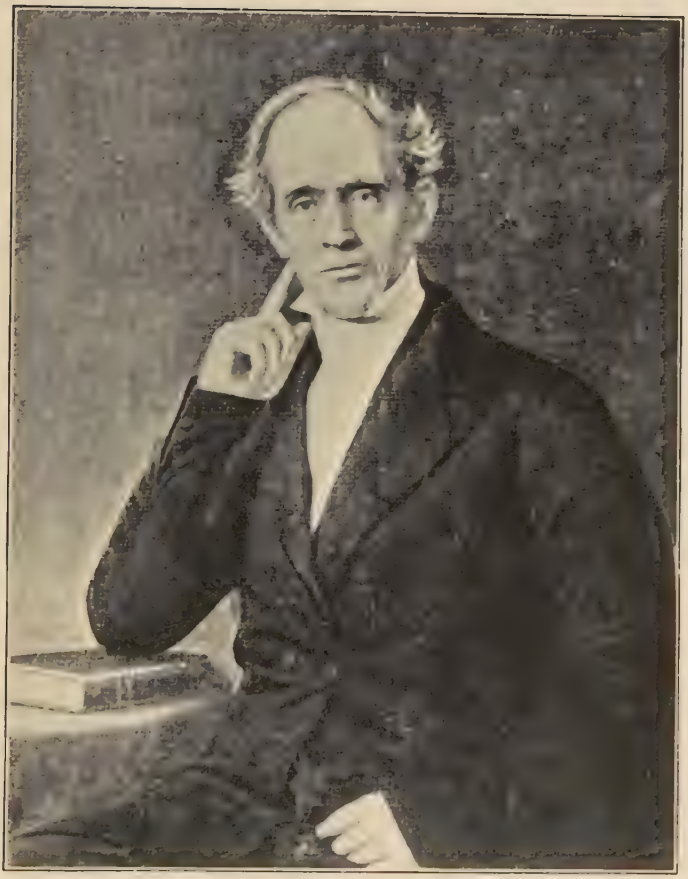
twelve to fourteen hundred books have been collected in the cities of Philadelphia and New York, and in several towns in New Jersey. Liberal subscriptions have been made by the inhabitants of the towns of Cato, Mentz, Aurelius, Scipio, and Genoa, in addition to the thirty-five thousand dollars formerly subscribed in this county. A very considerable amount has also been subscribed by the inhabitants of Galen, Camillus, Lysander, Phelps, Romulus, and Ovid. Several gentlemen have devised property to the Seminary, to the amount of from twelve to fourteen thousand dollars, the avails of which will be realized in the future.

"Thus has this infant institution enjoyed the smiles of heaven. May we look with confidence to our brethren throughout the United States, and particularly to those of our own highly favored State and district, to come up to our help, in this great work of Christian benevolence.

"We are confident that an object of this magnitude, cannot be before the eye of a populous and wealthy Christian community and be suffered to languish and die, for the want of that pecuniary support, that is necessary to its complete success. Communicated."

The Boston Recorder, for September 29, 1821, contains the announcement of the prospective opening of Auburn Theological Seminary with three professors, and with accommodations for from twenty to thirty students, on October 2nd. It says:—"Where students are supported by charitable societies, or by individuals, it will be a subject of important consideration, that the whole expense per week of supporting a young man at this Seminary, exclusively only of washing and candles, will not exceed one dollar. The Christian public will perceive that notwithstanding the peculiarly embarrassing circumstances of the times, a gracious and munificent Providence has so far blessed the efforts of the friends of the Seminary, that we have been enabled, definitely to announce the period when it will go into operation."

The record of the admission of the first students is given as it appears in the minutes of the Faculty, at their first meeting, October 15, 1821. Drs. Perrine, Lansing and Mills



LUTHER HALSEY
Professor, 1837-1844

were present. "Mr. William Johnson, a graduate of Hamilton College, and a member of the church in Fairfield, N. Y., Mr. Horatio Foote, a graduate of Union college, and a member of the church in Burlington, N. Y., and Mr. Jacob Catlin, a graduate of Williams college, and a member of the church in New Marlboro North Parish, N. Y., appeared before the Faculty requesting admission as students in this Seminary, and having been separately examined on their experimental acquaintance with religion, and their views in seeking a preparation for the gospel ministry, and giving satisfaction, they were admitted as members of the Junior class.

"Mr. George W. Elliott, a member of the church in Campton, N. H., appeared before the Faculty requesting admission as a student in this Seminary, and exhibiting evidence of considerable progress in a course of academical studies, and giving satisfaction as to his experimental acquaintance with religion, and his views in seeking a preparation for the gospel ministry, it was agreed that he be received as a member of the Junior class."

The same form of words is used at the successive meetings during the year when other students were admitted. These were, October 22nd, William Todd, a graduate of Union college, and a member of the First Church, Marcellus; November 10th, Samuel Manning, a graduate of Union, and a member of the Congregational church at Schoharie; November 26th, Josiah Bacon, a graduate of Williams, and a member of the Congregational church in Egremont, Mass.; December 20th, Ambrose Eggleston, a graduate of Yale and a member of the South Presbyterian church in Windsor, N. Y.; Asa K. Buel, a member of the church in Auburn but not a college graduate; March 14, 1822, Solomon Stevens, a graduate of Middlebury college, and a member of the church in Brandon, Vt., and April 4th, Charles Yale, "a candidate for the ministry under the care of the Presbytery of Geneva," but not a college graduate, were all admitted to the Junior class.

Heretofore it has been customary to say that the Seminary opened with eleven students, but the above record shows that not until April 4th did the eleventh man appear.

Three of them came from Union, two from Williams, one each from Hamilton, Middlebury and Yale, and three were not college graduates. Eight of them claimed residence in this State, and one each in Massachusetts, New Hampshire and Vermont; but four of them were born in Massachusetts, one each in Connecticut, New Hampshire and Vermont, and only four in New York. Seven of them were members of Presbyterian and four of Congregational churches. Thus the first class in the Seminary was representative of the classes for many years in the colleges and states from which they came, and in their church relations.

At the meeting of the boards, September 10, 1823, the gift of $15,000. from Arthur Tappan, Esq., of New York, for the endowment of the chair of Christian Theology, was reported. The story of how this money came to be given is told in the "Genesee Evangelist" of June 30, 1854, as follows:—"In the year 1823 two laymen of Auburn(?), warm friends of the Theological Seminary then recently founded, stood at the gate of one of them until a late hour in the evening anxiously consulting respecting the infant institution. They were both greatly depressed in view of the difficulties which lay in the way of its progress. They separated, each bearing his burden of anxiety, doubtless to lay it before the prayer-hearing God. In the morning one of them came early to the other, his face beaming with joy, and saying eagerly, "Brother, I little thought last evening that I had $10,000. in my pocket for the Seminary. But I had just taken a letter from the post office, in which I afterwards found enclosed that amount." Mr. Tappan increased this gift, making it $15,000. as already stated, which in a very short time was also increased by some judicious investments to $17,000. After accepting this gift, the Commissioners elected unanimously Dr. Richards once more as professor of Christian Theology at a salary of $1,200. and house, thirty cords of wood, and $200. for moving expenses. He at once accepted this election, and October 29, 1823 was inaugurated in the chair of Christian Theology, which he was to hold for so many years to the honor of himself, the Church and the Seminary. At this same meeting of the board at which Dr.

Richards was elected, the Faculty were requested to fix on such times for the terms and examinations "as may be deemed best by them."

Our library possesses no earlier catalogue of the Seminary than that for the year 1827, but the Congressional Library of Boston has catalogues for 1825 and 1826. The one for 1825 contains eight pages, two of them blank, and was printed by Richard Oliphant of Auburn. The four professors are named, Drs. Richards, Perrine, Mills, and Lansing, the latter not retiring until 1826. He served the Seminary through these early years without salary, while he continued pastor of the First Presbyterian Church of the village, and raised large sums of money for the day for the further endowment of the institution. The names of thirty-five students are given in this catalogue as in attendance upon their studies, eight of them not college graduates. The further information about the Seminary occupies less than a page. Probably the arrangements for the terms, vacations, curriculum, and board of the students, were the same as were made at the opening of the Seminary. There were two vacations during the year, one of four weeks beginning "Wednesday next, preceding the first Thursday of May;" the other of eight weeks, "beginning on the third Wednesday of August." "Board is furnished at one dollar per week, firewood at an expense not exceeding five dollars per year, washing and light as in other villages." The catalogues for several succeeding years give very little additional information. Board continued to be furnished at this price until 1837, when it was placed at "nine shillings," but in the meantime for several years young men assisted by benevolent societies paid only half that sum. No other name was added to the Faculty until 1834, when that of the Rev. Samuel H. Cox, D.D., appears as professor-elect of Sacred Rhetoric and Pastoral Theology. In the following year he appears as the Bellamy and Edwards professor in the same chair.

Very little has thus far been said regarding Auburn itself, where for reasons nowhere definitely stated, the Seminary was located. Why was this village selected? This question is naturally asked in view of the changes which

the century has witnessed. In the first place it may be said that Auburn was in 1818 the largest village west of Utica. It is in the midst of some of the finest farming lands of the state; it is on the first road laid out from Albany to Buffalo, and apparently it had then the best chance of future growth. A few years earlier than the date given above it is thus described: "Auburn, in 1815, was a plain, rather Dutchy-looking village, of two hundred buildings. Numerous well-traveled public roads had, by the enterprise of the founders of the village, been built to and through the place, constituting it a market for the surrounding towns. Its streets were full of activity, and emigrants were now flowing in so fast, that land-owning citizens were meditating on opening new streets to provide for the fresh demand for building lots. The roads still suffered from the wear of the war, but by means of the avails of lotteries, and subscriptions of work, they had been greatly improved, and many from mere bridle-paths had become respectable thoroughfares." (2)

"The village was already a promising place, with an industrious population of one thousand souls, who found employment in the mills, in the business of clearing new lands, or in the shops, stores, and taverns that were plentifully sprinkled along the sides of Genesee Street." (2)

"Auburn was thus in 1815 a thriving settlement, not only located on the grand highways of travel and trade, but well placed in the heart of a fertile and rapidly filling country. Hundreds of acres of forest land were now being cleared up yearly and cultivated. The village itself possessed immense undeveloped resources, and was at this time considerably ahead of other large settlements in Western New York. Rochester was a mere handful of log-houses on the banks of the Genesee River. Syracuse was a farm, where Edward Patten, then residing at Onondaga Hill, went to buy cattle to stock his meat-market. Geneva and Canandaigua were small and, in point of growth, nearly stationary. Auburn, on the contrary, though sorely in need of incorpor-

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(2) Hall, History of Auburn, page 119, 121, 125. Published in 1869. I am indebted to this valuable and reliable history for many facts.

ation,(3), for the sake of improving the streets and preventing fires, was prosperous and growing"(2)

Another writer of the day says: "Auburn, 'sweetest village of the vale,' which twenty years ago was covered with a giant growth of forest trees, is now the first place for wealth and business, west of Utica. Twenty-three years since, the lands within the precincts of the village were sold for six shillings an acre. *Now* these acres could not be purchased for six thousand dollars,—nay, not for ten. A new state prison is now building," and then he tells us that the place had "sixteen stores, six taverns, and as many groceries, and various other up-to-date establishments."(4)

Again the same authority says in the very year that the Seminary was founded: "Auburn, N. Y., a village of a very recent date, contains 2047 souls—of whom only two, at the taking of the census, were confined to their beds." (5) The population in those days seems always to be counted as souls, and whether the "souls" or the bodies or both of these two were in "their beds" the present writer cannot tell. The census of 1820 gave the population as 2223, "an increase of one hundred percent in five years."

The location of the State Prison here, and the erection of the first building in 1817, testifies further to the importance then ascribed to Auburn. It is also well known that the first railroad across the state from east to west is the one now known as the Auburn Division of the New York Central Lines. Travel on the first section of this road west of Syracuse, began in 1838. It was only much later, with the completion of "the Direct Road" further north, shortening the distance from Syracuse to Buffalo, that Auburn was left at one side of the main stream of travel across the state.

Then, like most new places, Auburn claimed to have been settled by people of more than average intelligence and enterprise. Colonel John L. Hardenburgh, its founder, was a veteran of the Revolutionary war, and so were many of

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(3) The village was incorporated by an act of the Legislature, April 18, 1815.

(4) Niles Register, published in Baltimore, Nov. 5, 1816.

(5) Ibid, Nov. 7, 1818.

those who came here in these early years. They were men of ability and character, and gave to the little village a commercial, moral, and religious life which did not always belong to these early settlements. That this was no mere idle boast is shown by the organization of the First Presbyterian Church in 1810; of St. Peter's Protestant Episcopal in 1811; of the First Baptist in 1819; of the First Methodist Church in 1819; of the First Roman Catholic in 1820; of the Universalist in 1821; and of the Second Presbyterian Church in 1828. The Cayuga Bible Society was formed in 1815; the first Sunday School was established, against much opposition, under the leadership of Dr. Lansing and Dr. Richard Steel in 1817, for the colored people. The County Medical Society was formed in 1817; the Agricultural Association of Cayuga County in 1818; the Western Federalist, the first number of which is dated June 7, 1808, was the forerunner of a long line of newspapers which appeared in somewhat rapid succession in later years; the first school was opened in 1796, followed by others as the population increased; and the Auburn Academy was erected in 1811. These facts, and the establishment of numerous factories and other business enterprises in the early days, are only a few of the many signs of life and prosperity in the new settlement.

All these things naturally brought to the village more wealth and a larger promise of future prosperity than belonged to any other settlement at that time in this part of the state. It enabled the village and surrounding country to meet the conditions laid down by the Synod, and led to its selection as the proper place for the Theological Seminary. This is about all we know as to the reasons which decided the Synod in its choice for the location of the Seminary, but these seem amply sufficient.

Chapter V.

THE MEN WHO DID IT.

Some of the Founders of the Seminary; Lansing; Wisner; Alexander; Squier; Davis; Parsons; Bellamy; Edwards; Lincklaen; Brown; Hyde. The first Faculty; Lansing, Richards, Mills and Perrine.

Auburn Theological Seminary has maintained from the first the same general spirit and attitude toward the work of the ministry and a scholarly preparation for it. Its character in these respects was largely determined by its founders and first faculty. We need, then, to know what manner of men they were to whom we owe so much. It will be impossible for us here to mention even by name all of the men to whom the Seminary was thus indebted in its early day. Not only would the list be too long for this history, but the records themselves are so imperfect that the conclusions reached as to the relative influence and efficiency of the many concerned in it must always be subject to revision. Some conclusions, however, must be reached, and some names selected that so far as we now know are those of the chief leaders in the founding of the Seminary.

Probably the first name to be mentioned among its founders, as its bearer was also one of its first faculty, is that of the Rev. Dirck Cornelius Lansing, D.D. He has been frequently spoken of as "the father of the Seminary," and as the one who more than any other contributed to its founding. He is generally credited, as already stated, with being the author of the resolution which was adopted by the Presbytery of Cayuga in 1818, that led to the action of the Synod of Geneva and to the establishment of the Seminary. The minutes of Presbytery do not name him as its author, but he was certainly the father of the movement which first began in this Presbytery at an earlier date.

Dr. Lansing was born in Lansingburg, N. Y., March 3, 1785, and was graduated from Yale College in 1804. He was ordained pastor of Onondaga Valley by the Presbytery of Oneida, in December 1807, and remained here for about eight years. In 1817, after brief pastorates in Stillwater and in the Park Street Church of Boston, he became pastor of the First Presbyterian Church of Auburn, where he remained until 1829. He subsequently held pastorates in Utica and New York, but returned to Auburn in 1835, where he made his home until 1838. His last pastorate was in the Clinton Avenue Presbyterian Church of Brooklyn from 1848-55. Dr. Lansing died at Walnut Hills, Ohio, March 19, 1857.

Dr. Lansing was a trustee of the Seminary from 1820-30, vice-president of the Board of Trustees from 1820-24, and Professor of Sacred Rhetoric and Pastoral Theology from 1821-26. This was while he was pastor of the First Presbyterian Church, and as already said, he served the Seminary without salary, and acted as a financial agent and raised considerable sums of money for the institution.

Dr. Lansing was a gentleman and a preacher of the old school, and was a follower of the New England Theology in contrast with the sterner forms of Calvinism. The introduction to a volume of published sermons bearing date, September 22, 1825, reveals one who feels the grave responsibility of a preacher, and has a strong desire to preach the whole Gospel as he conceived it, not omitting its severe aspects. The sermons are twenty in number, and some of the subjects indicate the type to which they belong. (1) Such are:

"The duty, ability, and present obligations of sinners to repent."

"The salvation of sinners, an act of gracious sovereignty."

"The hopes of sinners end with the present life."

"The abuse of divine goodness, an evidence of human depravity."

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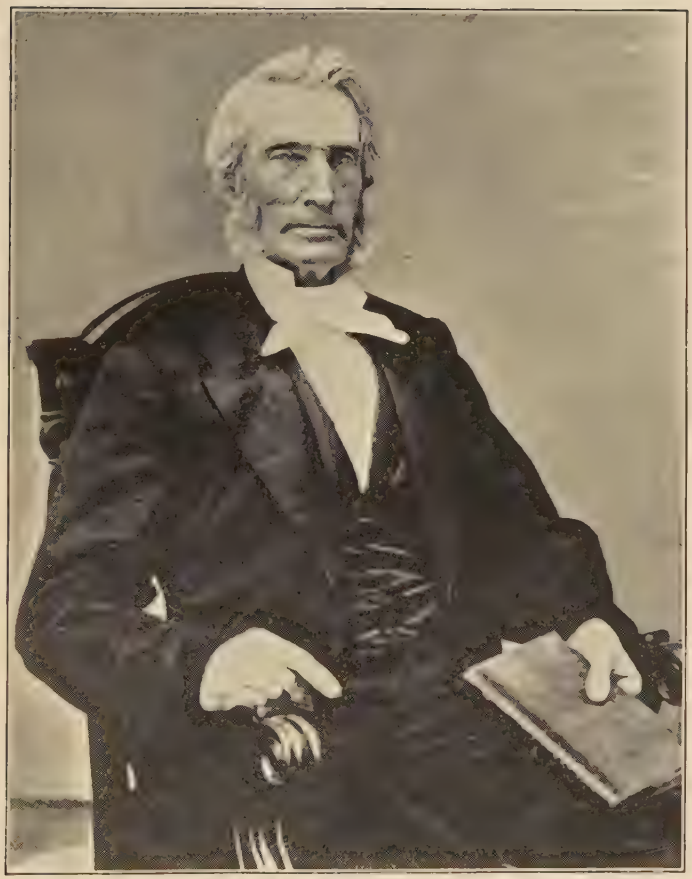
(1) "Sermons on important subjects of Doctrine and Duty by the Rev. D. C. Lansing. Auburn. Printed by Richard Oliphant."



BAXTER DICKINSON
Professor, 1839-1847

Surely preaching on such themes as these was not for people who have itching ears and will not endure sound words. There runs through the sermons the thought, which has often appeared in other days, that the Gospel is in danger of being perverted and pared down to suit the weakness and sin of the wicked heart of man. The volume attracted wide attention, and received an elaborate and favorable review from Dr. Leonard Bacon in the Christian Spectator, 1826. In 1827 Dr. Joshua Leavitt wrote a severe criticism of the sermons, especially for their views of the extent of the atonement, and of the moral or physical ability of the sinner. This article was answered by Dr. Bacon. It will be seen that Auburn Seminary owed much to its first Professor of Sacred Rhetoric, and that it is not at all strange that he should be called its "father."

The Rev. William Wisner, D.D., was the chairman of the committee of twenty-one appointed by the Synod of Geneva in Rochester which carried through the plan for the founding of the Seminary, and was a trustee of the Seminary from 1820-34, and from 1846-63. Dr. Wisner was born in Warwick, N. Y., April 18, 1772, and was educated as a lawyer and admitted to the bar in 1805. He practiced his profession for several years in Elmira, Ithaca, and elsewhere. He studied theology with the Rev. Simeon R. Jones, became pastor of the Presbyterian Church at Athens, Pa. in 1811, and remained there until 1816. From 1816 to 1831, he was pastor of the Presbyterian Church in Ithaca, N. Y., and it was while here that he was active in furthering the interests of the Seminary in its early days. In 1838, having had pastorates in the Brick Church, at Rochester, and the First Presbyterian Church of St. Louis, he returned to the church in Ithaca, where he remained until 1849. Dr. Wisner was moderator of the General Assembly, N. S. in 1840. He died in Ithaca, January 7, 1871.

In a previous chapter we have quoted Dr. Wisner's testimony regarding the moral and spiritual condition of the settlements in this region, when he was engaged in the practice of law. When he began his ministry in Ithaca there were twenty communicants in the Presbyterian Church. Three

of the men were shortly after excommunicated for heresy and immorality, and two of the women were suspended from membership. "Sabbath-breaking, gambling, uncleanness, and other vices prevailed." He began preaching in a dilapidated school house, and at his first communion seventeen were added to the church. Under him the church became one of the largest in this part of the State. Dr. Wisner was an evangelistic minister, and great revivals were connected with his pastorates. He was one of the loyal and efficient friends of Auburn Seminary and was the last survivor of the original Board of Trustees. At the semi-centennial of the Seminary in 1870 his son, the Rev. Wm. C. Wisner, D.D., of Lockport, brought this message from his father: "Tell the friends of the Seminary, the Board of Trustees, the Faculty, the Commissioners, and all interested in the institution, that my heart beats with best wishes for its prosperity, just as thoroughly as it did when I moved in the Synod the resolution that laid the foundation of the institution itself."

The Rev. Caleb Alexander, D.D., was born in Northfield, Mass., July 22, 1755, and was graduated from Yale College in 1777. After two brief pastorates in New Marlborough and Mendon, Mass., he was appointed in 1801 by the Massachusetts Missionary Society to visit the churches and Indians of New York. After a three months' visit he returned to Massachusetts and resigned his pastorate, and in 1802 returned to this state, and gave his time to three small churches at Salisbury, Norway, and Fairfield. July 22, 1812, he was elected the first President of Hamilton College, but declined the election. The same year he became Principal of the Academy at Onondaga Valley, whose founding we have seen was so intimately connected with the beginnings of Auburn Seminary. Here he remained for four years, and under his administration the Academy was placed in a flourishing condition. Upon his resignation as Principal he entered with great zeal and earnestness into the plans for founding the Theological Seminary. In September, 1820, he was appointed its first general agent to solicit donations for the endowment of professorships, and this arduous work he prosecuted with a good degree of success. The later years of his

life were spent in missionary work within the bounds of the Presbytery of Onondaga, and in writing for the religious press. He continued to preach to the end of his life whenever he was able, and died at Onondaga, April 12, 1828. Dr. Alexander published a goodly number of books, chiefly text books to be used in preparatory school work. He was regarded as a very able preacher, and a man whose work for the Seminary was exceedingly valuable.

The Rev. Miles P. Squier, D.D., was born on May 4, 1792, at Cornwall, Vt. He must have been a very precocious child in his studies, for he entered Middlebury College in August 1807, when only 15 years of age, having obtained a premium for proficiency in Greek literature in the Academy. The premium was a copy of Isaac Watts on the Mind, the book to which, Dr. Squier subsequently said, he owed a great deal in the stimulation of his intellect. He was graduated from college in August, 1811, and entered Andover Seminary the same year. He was present at the ordination of the first missionaries of the A.B.C.F.M., Messrs. Newell, Hall, Judson, Nott, and Rice. After graduation from the Seminary he preached for a while in Vergennes, Vt. In 1815, at the request of the Young People's Missionary Society of Western New York, he made a missionary exploring tour through the more unsettled parts of the state. It led to his being ordained and installed by the Presbytery of Cayuga, which then included Buffalo, as the first pastor of the First Presbyterian Church at Buffalo, May 3, 1816.

In a somewhat fragmentary autobiography, published after his death, some quotations from his diary are given regarding his journey through the state to Buffalo. Much of the way he passed through comparatively unknown sections, was often guided only by marked trees through bridle paths, and found large portions of the western country then unsettled. Rochester, he says, "contained only a few dwellings, a mill, and a school house in which I preached, lodging at the house of Mr. Elisha Ely." Dr. Squier remained in Buffalo as pastor for eight years. He began preaching in an old barn, and during his pastorate a house of worship was built, and a goodly number gathered into the membership of the

church. He resigned for reasons of health, and became financial agent of Auburn Seminary. In this position he was unusually successful, securing the money for the endowment of two professorships, of $12,000. each. Owing to the failure of his health, he returned to his father's home in Vermont for some time, and then accepted the position of Secretary of the United Domestic Missionary Society, and removed to Geneva in 1826. "In this work I spent seven or eight years, sustaining on an average about 70 or 80 missionaries on our own field, bearing the expenses of the agency, and paying over to the treasurer an annual surplus of from $2,000. to $4,000. above the aggregate expense on this field." While living in Geneva he founded the Geneva Female Seminary, and the Geneva Lyceum for Boys, and both institutions flourished under his direction for many years. At the commencement of the Lyceum in July, 1833, he announced that there were 56 students in the school who were pursuing their studies with a view to the Gospel ministry. Severing his connection with the Home Missionary Society in 1833, he spent the twelve following years in looking after the schools and in supplying vacant churches. In 1845 Dr. Squier visited the west and became one of the founders of Beloit College, giving to it out of his somewhat limited fortune $10,000 for the endowment of the professorship of Mental and Moral Philosophy. In 1849 he accepted election to this professorship, and continued to occupy the chair until 1863, when he resigned on account of ill health and was made Professor Emeritus. During all these years he lived in Geneva, for reasons of family and of health, spending a few weeks of each year in teaching at Beloit. He was a frequent contributor to the New York Evangelist, and other papers, and after his death several volumes of his lectures and sermons, one of them containing the autobiography already referred to, were published. He received the degree of D.D. from Middlebury College in 1852. Dr. Squier was no common man. He possessed a mind of unusual grasp and comprehensiveness. He was free from bigotry and narrowness, and yet was bold and vigorous in asserting what he believed to be true. The testimonials paid to him and his work after his death, show that

he had come to hold a very strong position in the regard of the Church and especially of the friends of Auburn Seminary. He died in Geneva, June 22, 1866. The Board of Commissioners made record of "their high esteem of his long, benevolent, faithful, and efficient services in the cause of Christian education and religion; especially of his efficient work in the endowment of professorships in this institution, and that they deem the memory of his counsels and his deeds worthy to be cherished as long as the Auburn Theological Seminary shall have being."

The Rev. Henry Davis, D.D., who also served on the Committee of twenty-one, and, according to Dr. Squier, was one of the chief advocates of the founding of a Theological Seminary only, was born in East Hampton, L. I., September 15, 1771. He entered Yale College as a Sophomore, October, 1793, where he distinguished himself as a scholar. He was in the first class taught by the elder president Dwight. After graduation he was a tutor at Williams College for nearly two years. He studied theology at Somers, Conn., under the Rev. Charles Backus, D.D., and was a tutor in Yale College from July 1798 until 1803. In 1801 he was appointed the first professor of Divinity at Yale, and he was asked to continue his tutorship until he was ready to undertake the work of the Divinity Chair. Illness, however, compelled him to resign. He took several trips to various parts of the country and spent one season on the coast of Labrador in the effort to regain his health. In September, 1806, he accepted the professorship of Greek in Union College, in view of the fact that he was still unable to preach. In 1809 he was elected president of Middlebury College, where he remained until 1817, when in the course of a single month he was elected president of Hamilton College, and was offered the presidency of Yale College as successor to Dr. Dwight. He accepted the presidency of Hamilton, and was inaugurated before the close of the year 1817. He remained here until 1833, when he resigned owing to some differences with the trustees. His years as president of Hamilton College were some of the most prosperous years that the institution has ever enjoyed. He continued to reside in Clinton, much of the time in feeble

health, and remained on the College Board of Trustees until 1847. He died March 8, 1852. He published several sermons and several pamphlets, among them one entitled: "A Narrative of the Embarrassments and Decline of Hamilton College, 1833." He was an able preacher, clear, logical, forcible, dignified, somewhat classical, inflexible in his adherence to what he believed as true and right, a sociable man and pleasant in personal intercourse. He was full of deep religious fervor, and in advancing years a noble type of a Christian gentleman in a serene old age. His influence over his students was great and formative, and many of them became distinguished leaders in the civic and religious life of the country. It was probably due to the influence of Dr. Davis that Hamilton in those early years sent such a large number of its graduates to study theology at Auburn Seminary.

The Rev. Levi Parsons, D.D., was undoubtedly one of the most influential men in the movement that led to the founding of the Seminary. He was born in Northampton, Mass., August 20, 1779, and was graduated from Williams College in 1801. He taught for several years after graduation, including two years as a tutor in his Alma Mater. He studied theology with the Rev. Dr. Hyde of Lee, Mass., and was licensed to preach in 1806. The same year he was sent by the Berkshire Missionary Society to the new settlements in central and western New York. This visit led to his being ordained and installed as pastor of the Presbyterian Church in Marcellus, September 16, 1807. He was the second minister settled in Onondaga County. Here he remained as pastor until January 15, 1833. For the next two years he supplied the church in Tully and then that in Otisco. In 1835 he was recalled to the pastorate of the church at Marcellus, where he remained until 1841. Upon the resignation of this second pastorate he continued to reside in the vicinity of Marcellus, preaching in various churches as health and opportunity permitted, until his death which occurred at Marcellus, Nov. 20, 1864.

Dr. Parsons was a member of the first Board of Trustees, and its president for many years. He continued a member until his death, and gave to it through all its early

embarrassments and difficulties the best service he could render. He was remarkable for his punctuality in meeting all engagements. For many years he was seldom absent from the monthly meetings of the prudential committee of the board even though the trip much of the time had to be made in his own conveyance. He was one of the many able men engaged in the founding of the Church in this region in the early day.

A goodly number of laymen were associated with these distinguished clergymen in the early history of the Seminary and deserve possibly an equally large place in this history. It has been found much more difficult to collect the material, and the account of their life and work will be very brief. Among them perhaps Colonel Samuel Bellamy deserves the first place. He came to Skaneateles from New Haven, Conn. about 1806, and soon after became one of the trustees of the Skaneateles Religious Society of the Presbyterian Church and also one of its deacons. In this vicinity he remained until his death, March 20, 1829. He was one of the original Board of Trustees, and so continued until his death. He was survived by his wife who died in 1839. Then, under the terms of Colonel Bellamy's will, the Seminary received from his estate about $12,600. which was applied to the endowment of the Bellamy-Edwards Professorship of Sacred Rhetoric and Pastoral Theology.

Thaddeus Edwards, whose name is associated with that of Colonel Bellamy in the above mentioned professorship, was born at Northampton, Mass., 1764. He was a grand-son of Dr. Jonathan Edwards. He came to Skaneateles in 1805, and was a farmer until his death in 1832. He also was one of the original Board of Trustees until his death. After the death of his wife the Seminary received a legacy of $4,000. which was applied to the endowment of the above professorship.

Colonel Jan Von Lincklaen (John Lincklaen) was born in Holland, December 24, 1768. He entered the Dutch navy as a lad of thirteen and left it when twenty-two to settle in the United States. In 1792 he came to this region as agent of the Holland Land Company. He was one of the founders of

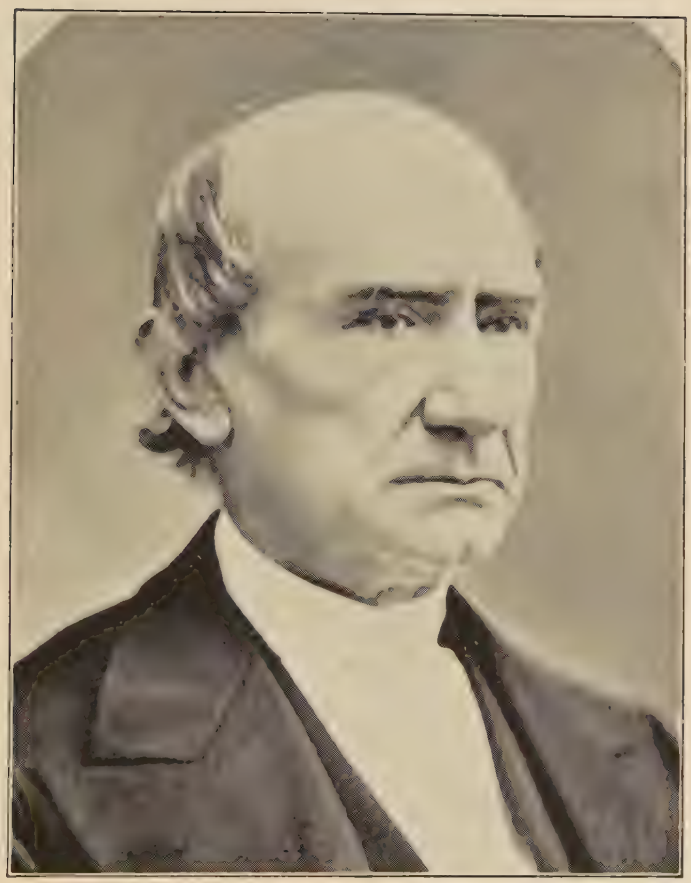
Cazenovia in 1793, and remained there until his death, February 9, 1822. Col. Lincklaen's name, together with that of Colonel Bellamy, appears on the plate which was placed upon the corner stone of the first building of the Seminary. He was a trustee from 1820 until his death.

The first secretary of the Board of Trustees was William Brown, who was born in Rhode Island, April 30, 1770, and was graduated from Yale College in 1789. He was a lawyer in Auburn from 1811 for many years, and then became a resident of New York city. He was a trustee from 1820 to 1835, and secretary of the Board from 1820 to 1834. He died March 11, 1854.

The first treasurer of the Seminary was David Hyde, who was a trustee from 1820 until his death April 12, 1824. He practiced law in Auburn from 1808, and was one of the founders of the old Bank of Auburn, and was also engaged in the mercantile and milling business. He was born in Sharon, Conn., May 27, 1783.

We have already dealt with one of the members of the original Faculty, Dr. Lansing, and now give a brief account of the other three.

The Rev. James Richards, D.D., was born in New Canaan, Conn., 1767. In his early life he worked at the trade of a cabinet maker, but after his conversion and uniting with the Congregational church of Stamford, he decided to prepare for the Gospel ministry. His health was not good even in these early years, but he completed his preparation for college under the Rev. Matthias Burnett, D.D., of Norwalk, and when twenty-two entered Yale College. He completed his freshman year only, his health not permitting further study in college, but he carried on his college work under private tutors, chiefly under Rev. Timothy Dwight, at Greenfield. In 1794 Yale conferred upon him his B. A. degree, in absentia. He was licensed to preach by the Congregational Association of the western district of Fairfield County, and began his work at Ballston, N. Y. Later he spent a few months at Sag Harbor and Shelter Island, and then was called to Morristown, N. J., July, 1794, at a salary of $440. payable in quarterly payments with manse and firewood in-



JOSEPH FEWSMITH
Professor, 1848-1851

cluded. Here he had a very prosperous pastorate, and became known as a growing scholar and an able preacher. Princeton College conferred on him the honorary degree of M. A. in 1801. He was moderator of the General Assembly in 1805. In June, 1809, he succeeded the Rev. Edward Griffin, D.D., who had been called to Andover Theological Seminary, as pastor of the Presbyterian Church of Newark, N. J. Here he had an ever enlarging success. His church soon became the largest in the denomination, except the First Presbyterian Church of Philadelphia. Union and Yale both conferred on him the honorary degree of D.D. He was one of the trustees of Princeton College and was chairman of the committee of the General Assembly which prepared the plan for Princeton Seminary, and was regarded as one of its founders. It was natural, therefore, that the friends of Auburn Seminary should look to Dr. Richards when the time came for the election of a professor of theology, as the man above all others fitted for the place. The story of his election in 1820, and again in 1823, when he accepted the position, has been told in previous pages. In his theological views Dr. Richards was to a considerable extent a disciple of Jonathan Edwards, but a man who did his own thinking. His system seems to have been affected and modified in various ways by the systems of Drs. Hopkins, Emmons, Taylor, and Dwight. He was regarded in his day as one of the great leaders of the Church in theological discipline. His gifts as a preacher attracted wide attention, but he was equally efficient in administration and skill as a pastor. Possibly he was at his best in the pulpit. "His tall, erect figure, his noble and refined countenance, his strong and well modulated voice, his natural and forcible action, all combined to increase the effectiveness of his message." He won the affection of men as well as their respect, and exerted a commanding influence over his students. Dr. Richards was the president of the Auburn Convention of 1837, which adopted the "Auburn Declaration," the semi-official statement of the theology of the New School Presbyterian Church. He was one of the influential leaders in the formation of the New School body.

Dr. J. T. Headley, a distinguished author, and a gradu-

ate of the Seminary of the class of 1838, said of him: "I was his pupil at Auburn, and of all men loved him next to my father. His noble and generous heart and parental ways bound all of his students closely to him. He was possessed of a rare shrewdness and ability in bringing things to pass." The Hon. William H. Seward, writing of him after his death, says that he combined "learning with a high degree of the best of all talents—common sense," and that "his influence was irresistible." In the secular affairs of the community, "few men," writes one of his students, "could invent a pithy form of thought, or draw a happy comparison, or recall a more apposite anecdote with greater facility. If the garb in which a point was dressed was homely, and perhaps too homely for the popular ear, yet amid the familiarities of the recitation room it was not only lawful, but highly agreeable and instructive. Some of us can well remember the very grateful convulsions which were created by the corruscations of his mighty intellect. Under the sallies of his sprightliness and strong common sense, we forgot our dyspepsy, and even the evil genius of the hypochondriac was sometimes dislodged and compelled to take his departure for a season." Perhaps it ought to be said that none of this lightness of touch appears in the printed outlines of his lectures. It must have come spontaneously from his richly stored mind and heart. Dr. Richards grew old gracefully, and performed the duties of his office with little difficulty up to the last year of his life. Feeling that his health would not permit him to continue longer in the work, he had prepared his resignation to be presented at the approaching commencement, when he was suddenly called home on August 2, 1843. He had nearly completed his 76th year. Professor Mills, his colleague and life-long friend, preached his funeral sermon, and his body was laid to rest in the North Street Cemetery, and subsequently removed to the Seminary lot in Fort Hill.

Much has been said about Dr. Richards' opposition to Mr. Finney's work in Auburn in 1826. In justice to his memory some reference must be made to it here. Dr. Lansing had just retired from his professorship but was still the pastor of the First Church. He invited Mr. Finney to hold

evangelistic services in his church and heartily cooperated with the great evangelist in their conduct. In his autobiography Mr. Finney speaks repeatedly of the opposition he had here to meet from certain professors in the Seminary, and the "espionage" to which he was subjected by them and others. Dr. Richards was one of those who did not regard the "new measures" as the better way for promoting the work of the Lord. He did not question but that some good would be done but he deprecated the evils which as he felt surely accompanied the work. Many thought it strange that Dr. Richards did not "break down." Special prayer was offered that he might yield. "But Dr. Richards was not a man to 'break down' or even bend in violation of his own moral sense, and in utter disregard of the solemn and abundant teachings of his own experience." It must be remembered also that he had been pastor for thirty years himself and that great spiritual revivals had followed his ministry. Something must be granted to this experience as well as to his boldness and zeal, his tenderness and meekness, in the work of his Master. He was not a man to yield contrary to his convictions of duty, and he remained immovable. It was not a pleasant position in which to place such a man, but he bore with his accustomed patience the criticisms to which he was subjected, and in the end it is safe to say that the Christian public had even greater confidence in him than before as a man who might be safely trusted in any emergency to stand uncompromisingly for what he believed was right. Years afterwards in writing about those days, he said, and it may have been a partial confession of some mistakes on his part: "During the excitements which prevailed under the labors of Messrs. Burchard and Finney and their associates, things were said and done which had better have been avoided." And his final conclusion was: "After all, through the good hand of God upon us, I do not believe that any radical error has taken root among us, and is likely to prevail."

Another matter which subjected Dr. Richards to much criticism in the press and elsewhere was the charge that he was a slave holder. We have his own explanation of this in a letter dated February 6, 1841. "There is a colored woman

in Newark, N. J., who, according to the laws of that state, stands in the relation of a slave to me, but who, in fact, has been as free for nearly twenty years as she desired to be, or as I could make her. When I removed into this state, I gave her her choice, to accompany me to Auburn, or to stay among her friends, without any master or superior, to work when she pleased, and play when she pleased, without any will but her own to control her. She preferred the latter, though she has since expressed her regret that she did not remain in my family. She was too old to be manumitted according to law, without bonds being given that she should not become a town charge; and when the subject of manumission was proposed to her, she utterly declined it, saying that she knew her interest too well to be made legally free at her time of life. Doubtless she judged wisely.....She lives among her relations, who provide every comfort for her, at my order and at my expense." From other sources we learn that this condition continued for fifteen years.

"But how came this woman into my possession, and to stand in the relation of a servant to me? It took place in consequence of her earnest request, and to promote what I then believed was her interest and my own. She was too old to be manumitted—a thing she did not desire, but wished to change masters for many reasons, and among others to be nearer her husband and children."

Dr. Richards provided that his executors should take the same care of the old slave as he had done, but she survived her master only a few weeks.

The Rev. Henry Mills, D.D., the first professor of Biblical Criticism, as the chair was then called, was born at Morristown, N. J., March 12, 1786, and was graduated from Princeton College in 1802. After graduation he taught for several years, including one year as a tutor in Princeton. He studied theology with Dr. James Richards while the latter was pastor at Morristown. He was ordained pastor by the Presbytery of New Jersey at Woodbridge in 1816, and there remained until he came to Auburn in 1821 to fill the chair of Biblical Criticism. In 1854, he became professor emeritus until his death, June 10, 1867. Dr. Mills taught

both Hebrew and Greek throughout his professorship. Dr. Mills was one of the early students of German in this country, especially of German poetry and German hymns. He issued a volume entitled "Hymns from the German" in 1845, and modestly said in the preface that he had aimed to give "the precise form of the German stanza. As to the character of the version it is so free as to furnish no apology for harshness and obscurity in language, and yet sufficiently close to exclude me from all claims of merit for the thought." In 1856 the second edition of this book was issued with forty-four additional hymns, representing a great variety of theological conceptions and a large number of authors. He also translated and printed the famous hymn of Hildebert. Dr. Mills was full of genuine humor, and relieved many a theological situation in the Faculty and Seminary by a story. It is said that cases of discipline of the students were generally referred to him for settlement, and there came a time when the other members of the Faculty felt that he did not deal seriously enough with them so that again and again they took him to task for too great frivolity or leniency in his relations with them. It had no effect, however, for he could quickly turn the edge of his colleagues' criticisms with a humorous reply, and serious dealing with him became increasingly difficult. He was greatly beloved by his colleagues and many friends and his students.

The Rev. Matthew La Rue Perrine, D.D., was born in Freehold, N. J., May 4, 1777. When quite young, Dr. Perrine went to live with his uncle, the Rev. Ira Condit at Newton, N. J., under whom he completed his preparatory studies. He entered Princeton College as a sophomore, and was graduated in 1797. He studied theology under the Rev. Dr. Woodhull, pastor of the church where he was born, and was licensed to preach on September 18, 1799. The next year he was ordained by the Presbytery of New Brunswick. He was appointed by the General Assembly in 1799 as a missionary to the west, and instructed to begin his mission at Wilkesbarre, and to proceed up the Susquehanna and Tioga to Painted Post and Bath, and thence through the Genesee country and Military Tract to Fort Stanwick. He was pastor

at Bottle Hills, N. J., from 1802 to 1811, and then went to the Spring St. Presbyterian Church of New York, where he remained until he was elected professor of Church History and Ecclesiastical Polity in Auburn in 1821. During the first two years of the Seminary, previous to the coming of Dr. Richards, he gave instruction also in theology. He received the honorary degree of D.D. from Alleghany College in 1818. Dr. Perrine had attracted wide attention by his ability as a preacher, and also by his general theological position. While pastor at Spring Street he published a volume containing a series of "Letters concerning the Plan of Salvation as deduced from the Scriptures, addressed to the members of the Presbyterian Church, Spring Street, New York, 1816." These letters, much more modern than many a volume written since that date, reveal the fact we have learned from other sources, that from the first Auburn men have been found who were not afraid of the new, nor ashamed to advocate vigorously what they deemed true whether it was new or old. The book grew out of controversies then current, in which criticism had been directed against Dr. Perrine. He had been accused of preaching "another Gospel," and of not being honest in the declaration of his views. He felt that he was forced into writing this apologia for his faith and preaching. In general Dr. Perrine was a follower of Nathaniel Emmons, though he, like Dr. Richards, did his own thinking. Here are two of his statements regarding the death of Christ: "He died in the room of sinners only as his sufferings answered the same end in supporting the authority of God's law that the punishment of those who are saved would have done." "He satisfied Divine justice only as he justified the end of punishment by vindicating the divine claims and glorifying the divine character in the pardon of sinners, and we are saved for His sake only as the Father is well pleased with His mediation and is disposed to approve of it in a public manner." Every phrase in these quotations, and almost every sentence in the volume, tingles with the heat of prolonged controversy.

Doubtless Dr. Perrine's position in theology was largely the cause for the circulation of the reports even then that

Auburn Seminary was heretical. Here, for example, is a paragraph which reads like some more modern indictments, and is just about as truthful.

"THEOLOGICAL SEMINARIES OF THE PRESBYTERIAN CHURCH. By the Catalogue of students in the Auburn Theological Seminary, it appears that there are in all 65 students attending that institution, which is devoted to the propagation of the Hopkinsian heresy. A missionary spirit is said to be increasing among them. At the Seminary at Princeton which is in opposition to Hopkinsianism, decidedly orthodox, there are in all 93 students. We hope that missionaries will be selected from the latter school." (2)

During his work in Auburn, Dr. Perrine published an "Abstract of Biblical Geography to which is added a comprehensive view of the Modern Geography of Europe, Asia, and Africa, compiled by M. L. Perrine, D.D. Spring Professor of Ecclesiastical History and Church Polity of the Theological Seminary, Auburn: Published by H. Ivison and Company, 1835." This book was prepared to give the students "as full and connected a view of Biblical Geography as possible in the limited time allotted them for this study," and was printed to save the time and labor of taking notes. It contained two hundred and eleven pages, and everything in the Scriptures with which it deals is taken in a very literal sense. The land of Magog and land of Tubal are as truly countries as Palestine and Jerusalem. We have the notes also of Dr. Perrine's lectures on Ecclesiastical History, dated 1835, and prepared by Dr. Richards, covering very briefly the centuries from the birth of Christ to the end of the 17th century. They are curious but not of much present interest. Dr. Perrine did much in collecting money and books for the Seminary, and was very active as a preacher and teacher until almost the very end of his life. His last sickness was short but filled with much suffering. Dr. Richards, who preached the funeral sermon said: "His death produced a great sensation not only in Auburn but in the whole surrounding region, and especially among those who had en-

(2) The Religious Monitor, or Evangelical Repository. Vol. 111:No. 10—March, 1827—Page 487. Published at Albany, N. Y.

joyed the benefit of his instruction." Dr. Perrine was buried in the North Street Cemetery, and a stone with a long Latin inscription by Dr. Cox was erected over the grave at the expense of the Board of Trustees. Dr. Perrine is described as being remarkable in personal appearance, of an amiable and benevolent temper, in manner urbane and winning, somewhat reserved and always dignified, considerate of others but somewhat lacking in tact, not a good beggar nor with great executive ability. He had a speculative and metaphysical turn of mind, and was an accurate and thorough scholar. He was an able and instructive preacher. "He made you feel that every sentence he uttered came from the bottom of his heart," a friend wrote after his death. Dr. Cox called him "the beloved disciple."

Incomplete as this record must necessarily be, it is enough to justify the conclusion that among the pioneers of this region were many able and devoted men; men who were scholars and ecclesiastical statesmen, who read aright the needs of their day, and with prophetic wisdom helped to lay broad and deep the foundations upon which later generations have builded. Most of them were graduates of eastern colleges, some of them of Andover and Princeton Seminaries, and the others had studied theology with the masters of the science in their day. The moral and religious history of Central and Western New York bears a significant testimony to the devoted and effective service they gave to the work of the Kingdom. We who have entered into their labors may well thank God for these saints, "who from their labors rest."

SAMUEL MILES HOPKINS
Professor, 1847-1901

Chapter VI.

THE FORMATIVE PERIOD.

1821—1837

Declaration signed by the Faculty. Changes in the Faculty. Ordinances and Internal Regulations. Curriculum. Terms and Vacations. Contemporary accounts of Commencements. Endowments. New building. House of Exercise. The students and their Organizations. Board bills. Matriculation pledge. Drowning of four students. The Society of Alumni. Treasurers of the Seminary. The Beginnings of the Library.

The history of our Theological Seminary is not readily divided into periods. It has had, comparatively speaking, an even, continuous life with very few striking events that mark turning points or crises in its history. But the year 1837, the year of the "Exscinding Act," marks an important crisis in the history of the Presbyterian Church. Certainly the years included in this chapter were years of the rapid development of the Seminary and they have to a large extent determined its subsequent history. They are taken, therefore, as covering the formative period of the Seminary.

Perhaps the first thing to be considered in the review of these years is the Faculty. Before proceeding, however, to indicate the changes which these years brought, it will not be out of place to insert the declaration which every professor in the Seminary signed up to the beginning of 1905.

"In the presence of the omniscient and heart searching God, I do solemnly and sincerely affirm and declare that I believe the Scriptures of the Old and New Testaments to be the Word of God, and the only infallible rule of faith and practice; that I do receive and adopt the Confession of Faith and the Catechisms of the Presbyterian Church in the United States of America, as containing the system of Doctrines

taught in the Holy Scriptures; that I do approve of the Government and Discipline of the Presbyterian Church, as prescribed in the Form of Government and Discipline of the Presbyterian Church in these United States; and I do solemnly promise to maintain with zeal and fidelity, the truths of the Gospel, and to be faithful and diligent in the discharge of all such duties as may devolve on me, as a professor in this Seminary, according to the best of my knowledge and ability."

This was amended in 1905 by omitting some of the superfluous words so that it now reads: "I do solemnly and sincerely affirm and declare that I believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice;

"That I approve of the doctrine, government and discipline of the Presbyterian Church in the United States of America; and

"I do solemnly promise to maintain, with zeal and fidelity, the truths of the Gospel, and to be faithful and diligent in all such duties as may devolve on me as a professor in this Seminary, according to the best of my knowledge and ability."

On August 16, 1826, Dr. Lansing presented his resignation to the Commissioners on account of the state of his health and his inability longer to carry both his teaching work and the pastorate of the First Church. It is to be remembered that Dr. Lansing had served these five years without salary and had rendered efficient service in securing endowments for the Seminary. The Commissioners and Trustees passed elaborate resolutions of regret that he felt called upon to sever his connection as a teacher in the Seminary, and also expressed its thanks to the First Church for permitting him to fill the chair for so many years.

No professor of Sacred Rhetoric is named again in the catalogues until January, 1834, but this was not due to any lack of effort on the part of the Commissioners to secure a successor to Dr. Lansing. On February 18, 1829, the Board elected the Rev. Gardiner Spring, D.D., of New York, to the chair, but during the following August, he declined; on April

20, 1831, he was again elected, and in August once more declined. Then the Board elected the Rev. Thomas H. Skinner, D.D., pastor of the Arch Street Presbyterian Church, Philadelphia, who declined. In August, 1832, the Rev. Edwards A. Park, after resigning his pastorate at Braintree, Mass., journeyed as far west as Niagara Falls. On the way he visited Auburn, and "was there urged to become the president and accept the professorship of Rhetoric in the Seminary; but he was by education and strong conviction a Congregationalist, and would not be swayed from his loyalty to the polity he loved." (1)

At a special meeting of the Commissioners on January 15, 1834, the Rev. Samuel Hanson Cox, D.D., was elected, but in July following he declined the appointment. The board then elected the Rev. Henry White, at that time pastor of the Allen Street Church, New York, later professor of Theology in Union Theological Seminary, 1836-50, to the chair, and also, in case Mr. White should decline, elected the Rev. Charles B. Hadduck to the place. On December 3d of this year both these men declined the election. At the same time, however, Dr. Cox was again elected and accepted the position. He was inaugurated on June 16, 1835, the salary having been fixed at $1,200. The inaugural sermon was preached by the Rev. John W. Adams, D.D., pastor of the First Presbyterian Church, Syracuse, a member of the class of 1826. On August 15, 1837, Dr. Cox resigned his professorship and his resignation was accepted.

Dr. Cox was one of the most eloquent and learned men in the Presbyterian Church of his day. He was very fond of sesquipedalian words, and used many peculiar expressions in his prayers. No life of Dr. Cox has ever been written, but surely if the many stories told of his preaching and work could be collected and the story of his life given, it would be of vital interest to many. He was one of the founders of the University of the City of New York, and was at one time

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(1) "Prof. Park and His Pupils. A Biographical Sketch," p. 21. This is the only reference to this incident I have been able to find. A "President" for a Theological Seminary was hardly thought of then, but doubtless the professorship was talked over.

Chancellor of Ingham University, at Leroy. For many years he was pastor of the First Presbyterian Church of Brooklyn, and in 1846 was Moderator of the General Assembly, N. S. He published a goodly number of books, including many sermons and contributions to papers and reviews. Born of Quaker parents, one of his published volumes is entitled, "Quakerism not Christianity." He died in Bronxville in 1880.

At a meeting of the boards, February 12, 1836, Dr. Perrine's death was reported and resolutions were adopted, speaking of his scholarship, ability, retiring manner, affectionate disposition and the great service he had rendered the Seminary through the trying years of its early history. A committee was appointed to nominate his successor, and a committee also to erect a memorial to his memory if funds were provided for that purpose, which, as we have seen in a previous chapter, was subsequently accomplished.

On November 9, 1836, the Rev. Luther Halsey, D.D., professor in the Western Theological Seminary, was unanimously elected professor of Church History and Church Polity at a salary of $1,200. Dr. Halsey accepted the election and was inaugurated August 14, 1836, when the charge was given to him by Dr. Cox. Dr. Halsey was a graduate of Union College in the class of 1812, and studied medicine as well as theology. He had had several pastorates; had been professor of Natural Philosophy in Princeton College; and occupied the chair of Theology in Western Seminary from 1829 until his election to Auburn. Here he remained until 1844, when for a time he was instructor in Church History at Union Seminary, and then returned to Western as Lecturer Extraordinary in Practical Theology. Here he remained until his death in 1880.

The minutes of the Faculty during these years are chiefly occupied with accounts of the examination and reception of students. Dr. Perrine was chairman of the Faculty until Dr. Richards arrived, when he took the chair for the remainder of the period. Dr. Mills was the secretary, and while the minutes are very brief, they are recorded for all these years in his clear fine hand-writing. Aside from the

reception of students, only two or three other items claim our attention. In 1828, and again in 1835, a student was dismissed from the Seminary for "improper conduct." December 6, 1821, Dr. Mills was appointed by the Faculty as a committee, according to the direction of the Boards, to prepare Laws and Ordinances for the government of the Seminary. He reported to the Faculty, December 10th. His report was amended and laid on the table. So far as the minutes show, no further action on this report was taken by the Faculty.

But at the meeting of the Board of Commissioners, July 11, 1822, it is recorded that the Faculty reported a system of rules for the internal regulation of the Seminary which report was laid upon the table for the time being. The next day, they were revised by the Board and adopted July 12, 1822. The earliest copy of these rules in the possession of the Seminary is dated 1826, and is entitled, "Ordinances and Internal Regulations of the Theological Seminary at Auburn in the State of New York." The Act of Incorporation is printed in the pamphlet, and this is followed by the Ordinances, which occupy nearly thirteen pages. They have to do with the Board of Commissioners; the Board of Trustees; the professors and their duties; of study and attainments on the part of the students; of devotion and improvement in practical piety of the students; of the library and of beneficiaries. It is quite evident that in the preparation of these Ordinances, Dr. Mills made use of the Plan of Princeton Seminary adopted by the General Assembly in 1811. They do not enter into quite so many details nor attempt to regulate so minutely the conduct of professors or students. Many of them would scarcely be considered wise or necessary at the present time. It is evident, however, that they did much to fix certain Seminary customs and ways of doing things which abide to this day.

Very little change was made in the curriculum during these years. Nothing definite is said about it in the first catalogue in the possession of the Seminary, but in the one dated January, 1828, the course of study is given and is as follows:

"*Junior Year*—
Hebrew.
Critical Reading of the New Testament.
Biblical Geography.
Chronology and History.
Mental Philosophy as connected with Theology.
"*Middle Year*—
Didactical Theology.
Biblical Antiquities.
Canon of Scriptures.
Principles of Interpretation.
Hebrew.
New Testament, continued.
"*Senior Year*—
Polemick and Pastoral Theology, including the
Composition of Sermons.
Ecclesiastical History.
Church Government.
Principles of Interpretation, continued.
"*Speaking and Composition throughout the courses.*"

In 1833 the "Principles of Interpretation" was transferred to the Junior year, and slight changes were made in the nomenclature of the studies of the Middle year. Otherwise, the course of study remained the same throughout this period.

So far as we know, the terms and vacations arranged at the opening of the Seminary continued during this period. The spring vacation began on the Wednesday next preceding the first Thursday of May and continued four weeks, and the summer vacation at the close of the year began on the third Wednesday of August and continued eight weeks.

It will be of interest to read the earliest newspaper accounts of the Seminary which much search has discovered. The first is a plea for the more generous support of Auburn on the ground of the inability of Andover and Princeton to supply an adequate number of ministers for this new region; and also in view of the difference in expense, board being at Andover $2. a week, while at Auburn it is only $1., and can be paid for, if necessary, in produce; the difference in the

cost of travel and clothing, the latter being home-made; and the probability that men of the other seminaries are likely to settle near the place where they are educated; and then, finally, this convincing reason is given: "A vast proportion of our congregations are unable to give a large support to a minister. They need a man who has been trained up to habits of economy and self denial, one who is inured to hardship and privation. But the seminaries of Andover and Princeton are in the midst of an old and wealthy country, where the comforts and luxuries of life abound. The young men who go to them will be in danger, to say the least, of being nursed in the lap of ease and indulgence, and of contracting habits of living which would subject them to serious inconveniences in our country parishes. I do not mean to insinuate that they would be in danger of any corruption of their morals. What I mean is, that those who have been accustomed to partake of the delicacies of the table, and to sleep on beds of down, in our large cities, would find some difficulty in supping upon an Indian cake, and reposing upon a pallet of straw. If we would have ministers who can accomodate themselves to the simple manners and coarse fare of their parishioners, we must educate them among ourselves, and train them up to this manner of life from the beginning." The article was signed, "Gamma." (2)

Of course such a comparison could not go unchallenged, and in a later number, "Fiat Justicia" appears, that fellow who always turned up in periodical correspondence in those days, and comes to the defence of the other seminaries where such luxuries were said to abound. "It is not my object to disparage Auburn, but to do justice to the other seminaries." This he does by naming a goodly number of missionaries who have gone forth from them, and by stating that "the expense of board at Andover has certainly been of late as low as $1.50 per week," and that the Seminary has funds with "which, together with private donations, they support probably 40 to 50 indigent students yearly." (3)

(2) Utica Christian Repository for the Year 1824, Volume III. Utica, Printed and Published by William Williams, No. 60 Genesee Street, 1824, Pages 88ff.

(3) Ibid, page 222.

The next is an unsigned article about the first public examination at the Seminary, held before the Commissioners and Trustees, the 16th of August, 1825. It is rhetorical and laudatory chiefly, and contains an earnest exhortation to the Commissioners to be faithful in their attendance upon the meetings of the Board. It says that there are four professors, and forty-seven students. Of the examination, it says: "A respectable number of ladies and gentlemen of the town attended on this interesting occasion. The examination was critical, lucid and extensive, and it was conducted in a manner evinsive of the ability and faithfulness of the Faculty, and sustained by the students to the satisfaction of the Board. And although the exercises continued (with the usual intermission to dine) until quite evening, yet the professors had not time to go through with all the appropriate studies. The examination was closed with an able address to the young gentlemen, by the president of the Board of Commissioners.

"The word of life must be preached to half a million of immortal souls in this western part of the state of New York, already increased and increasing. This region is advancing in wealth, population, improvement, and power. Many feeble churches are already formed that are unable to obtain an able and faithful ministry. Is there not here encouragement to presevere in a work of such high claims, and of such momentous consequences. Any clergyman is well paid for a journey of a hundred miles to attend the examination of the students." The writer then commends the Seminary to the "charities of the people in this western part of the state." (4)

In my search among files of old papers the accounts of two other commencements have been discovered. The first is a communication dated, Geneva, August 12, 1826, and signed "Spectator," and is as follows:

"Mr. Editor—The anniversary examination of the Theological Seminary in Auburn, closed on Wednesday evening of this week. To me it was a scene of unusual interest. I

(4) Ibid, Volume IV, 1825.

LAURENS PERSEUS HICKOK
Professor, 1844-1852

have watched the motions of this School of the Prophets, from its commencement till now, and taken a deep interest in its prosperity and usefulness; but have never seen so unequivocal a pledge of its theological respectability, or found the hopes and expectations of its friends so fully answered, as at the close of this year. The examinations concluded with eight dissertations, from as many young gentlemen of the middle class, which for neatness of style, elegance of diction, propriety of arrangement, clearness of thought, and extent of theological and biblical research, would have done credit to even our older seminaries. The subjects were as follows: On Demoniacal Possession—On the Double Sense of Scripture—On Miracles—On the Demiurgic Days—On the Critical Study of the Sacred Scriptures, its Tendency to Infidelity—On Self-Denial in Christian Ministers—On Inspiration—On the Importance of Learning in the Christian Ministry. They were listened to with deep attention by a large assembly of distinguished clergymen and laymen from different parts of the country, as well as by many of the citizens of the village and neighborhood. The subject of Christian Psalmody, too, we were happy to learn is receiving increased attention in this Seminary, evinced by the performance of several set pieces, interspersed among the public exercises of the afternoon. This I know is matter of peculiar interest to you, and I have long wished that more pains might be bestowed on the cultivation of church music in our Theological Seminaries, as the best depositories of the art, and the surest channel through which to convey the knowledge of the art to the congregations of our land.

"The pecuniary state of the Auburn Institution, I do not now exactly know. It is, however, too much in debt, and is by no means placed on that broad basis as to means, which its usefulness seems to demand. By the resignation of Rev. Mr. Lansing, whose gratuitous services have been so long cheerfully rendered to the cause of the Seminary, but which in his judgment, his duty to his congregation forbid to be continued, the professorship of Sacred Rhetoric is now vacant; and where the man is, who can lay the pecuniary foundation for it, or the one who may be had to fill it, I

believe is not yet ascertained. It would be an important charity, much needed by the Seminary and by the Church of God." (5)

The other is an account of the commencement exercises, August, 1829. Tuesday evening an address was given before the "Temperance Society of Inquiry" on the "Insidiousness of Intemperance," by Timothy Stillman. Mr. Stillman was a graduate of Yale in the class of 1822. He was stated clerk of the Presbytery of Buffalo for forty-seven years, and a trustee of the Seminary from 1851-71. The address before the Theological Society was given by Dwight Baldwin, also a graduate of Yale in 1821, and an M.D. of Dartmouth, and a missionary in the Hawaiian Islands from graduation until his death. His subject was "The Necessity of Ardent Piety to maintain Sound Doctrine in the Church." The address on Missions before the Society of Missionary Inquiry on "The Duty of Settled Ministers in Relation to the Cause of Missions," was given by Ebenezer C. Beach, a graduate of Middlebury College, and subsequently a pastor in Baldwinsville and Lysander. All of these addresses were by members of the Senior Class. The address before the Rhetorical Society was given by a middler, William Tobey, a graduate of Union College, who died in 1849, after having served the church in several pastorates, among them one in Genoa Second Church. His subject was the "Subservience of Eloquence to the Cause of Divine Truth."

On Wednesday of this week the students gave addresses on the following themes: "The Immortality of the Soul;" "A Doctrine of the Patriarchal and Jewish Dispensations;" "Italy in the Reformation;" "The first Advent of the Messiah;" "The Agency of the Spirit in Conversion;" "Self-denial in the Gospel Ministry;" "Claims of Greece on American Christians." Perhaps it would now be called rather a heavy programme for the students to carry through, but it was a series of live subjects in that day. (6)

During these years strenuous efforts were made to increase the Seminary endowments with considerable success.

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(5) Western Recorder, August 22, 1826. Published at Utica.
(6) Rochester Observer, September 4, 1829.

At the very first meeting of the Board of Trustees, committees were appointed to press efforts for securing larger endowments. The Faculty, especially Dr. Richards and Dr. Lansing, spent much time in travelling for this purpose. On August 16, 1826, the Trustees reported that Dr. Richards had made a tour of Philadelphia as agent for the board. His particular object was the establishment of the fund for the professor of Biblical Criticism. During his journey he procured in cash, notes and subscriptions, about $2,850., and "the donation of two hundred twenty-five acres of land in Cincinnatus from Samuel Baldwin of the County of Essex and State of New Jersey from which will probably be realized at least four hundred dollars." At the annual meeting of the boards in 1835, it was resolved to employ a financial agent at a salary of eight hundred dollars and expenses, and a committee was appointed to secure such an agent. It was also resolved to make an effort to raise $35,000. for further endowment of the Seminary. At a meeting on November 9, 1836, the committee reported quite a large increase in the endowments. For the chair of Ecclesiastical History and Church Polity they had secured $12,190., and for that of Sacred Rhetoric and Pastoral Theology $1,838.

One of what were probably many schemes devised for raising money for the Seminary is described in a local paper of 1822, in these words: "The Prudential Committee of the Theological Seminary of Auburn hasten to inform the public that Anthony Dey, Esq. of New York has generously determined to grant the exclusive right of using the newly invented Flax and Hemp Machine in the county of Cayuga to the aforesaid corporation." The writer then exhorts the farmers of the county to raise flax, and enlarges upon the financial possibilities in this gift. A pamphlet was soon to be issued explaining more fully the matter, and the committee say that they intend to take steps at once to erect, at an expense of about five hundred dollars, a building suitable for the machinery with water privilege. They believe it to be a manifestation of the Providence of God, "who hath hitherto smiled upon our infant institution." What came of

it all I am unable to say, but evidently it did not appreciably increase the funds of the Seminary. (7)

At the meeting of the Commissioners on August 15, 1827, the report of the Faculty is mentioned for the first time and appears in the minutes. It is long and somewhat minute, occupying six pages in the record book. It gives the names of sixty-seven students then in the Seminary and the amount the Faculty received from various sources, chiefly through their own efforts, for the various funds, but especially for the support of beneficiaries. Included in these receipts are money, clothing, and books. Such reports were continued by the Faculty from year to year, but are not recorded in the minutes of the Board after 1829. In that presented in 1828, they reported seventy-four students as in attendance.

Some reference has been made above to the salaries of the first professors. The matter of salaries occasioned much discussion and action in these years. In 1828, it was resolved by the boards that it was highly desirable that the salaries of Drs. Perrine and Mills should be increased to $1,000. each, which was done August 19, 1829. In 1830, at the annual meeting of the boards, Dr. Richards agreed to relinquish $190. of his salary, taking only $1,050., the actual amount of interest received on the endowment for his chair. Drs. Perrine and Mills agreed to relinquish $200. each of their salary until the board was able to pay the full amounts and upon "the express condition that the boards of trustees and commissioners shall within one year raise the sum of twelve thousand dollars for the use of the institution and to be employed to meet its present engagement." This condition was accepted by the boards. At this meeting Rev. Timothy Stow of the class of 1827 was appointed general financial agent and a goodly number of local agents in various localities of the State were also appointed. At the annual meeting of the boards in 1834, a committee was appointed "to make immediate efforts to raise funds for the purpose of placing the salaries of the professors in this Seminary on the same ground where they stood in 1829," and at

(7) Cayuga Republican, April 3, 1822. See also Auburn Seminary Record. Vol. VIII, page 450.

the meeting in 1835, the salaries of the three professors were restored to the designated amount. To this money payment, there was also added fire-wood, sufficient to keep the professors warm.

Evidently the increased attendance of students had more than filled the available rooms in the Seminary building, for at their annual meeting August 20th of this year, the boards took action, looking toward "the erection of another edifice for the accomodation of students," In the next year, at the annual meeting, August 18th, the Trustees reported that the contract had been let to Isaac A. Selover and Isaac Selover for the erection of an additional "Theological Edifice," for the sum of $4,997.75, toward which they had secured funds of probably $4,100. This additional edifice subsequently was named "Douglas Hall" and formed the western wing of the original building. It was removed in 1877.

At the annual meeting of the Commissioners, August 14, 1827, "a memorial was laid before the board, recommending the establishment of a system of exercise for the students as a means of preserving their health while pursuing their theological studies. Whereupon, Resolved that this memorial be laid before the Trustees and that they be requested to give their attention to the subject as soon as is convenient." Later in this session of the boards, a joint committee was appointed to consider the subject. The next day, it was reported that a donation had been promised to erect "a house of exercise" for the students, and the Trustees were authorized to proceed with its erection when money was received. At the next annual meeting, August 19, 1828, the Trustees reported that the "house of exercise" had been erected and that the expense was about $250. in excess of the amount given for this purpose. Accordingly the Commissioners voted "that a sum not exceeding $500 be and hereby is appropriated to defray the expense of providing a building, tools, and materials, for the use of the students in labor and exercise with a view to the preservation and improvement of health." This house of exercise which stood south and slightly east of Morgan Hall, continued to be the only gymnasium for the students until its removal in 1875.

It was a barn-like structure and undoubtedly had an intimate relation to the "Mechanical Association" formed by the students, an account of which will be given later.

We turn now to consider briefly the students of these years. The first class was graduated from the Seminary in 1824 and consisted of seven men. Four others had been connected with the class for a longer or shorter period. It will thus be seen that fourteen classes are included in the years we are considering. During these years, three hundred twenty-five students were enrolled and two hundred ten were graduated, sixty-six of whom were not college graduates. Out of the total number, two hundred twenty-eight were college graduates. The colleges most largely represented with the number of students from each were as follows:

Union	51	Williams	45
Hamilton	38	Amherst	28
Yale	16	Middlebury	16
Princeton	9	Centre	4
		Western Reserve	4

In addition eleven other institutions were represented by one or two students, each.

From these classes seventeen men entered the foreign missionary field as follows: Hawaii, nine; Ceylon, two; and one each, in China, Cyprus, Greece, India, Turkey, and Siam. These classes also in the years that followed furnished six College or Seminary Presidents; seven professors in Colleges, five of whom were founders of Colleges or Seminaries, and six other men who achieved distinction in civil or church life or as authors.

As the previous statement shows, from the very first, Auburn Seminary gave large attention to missions. Of the forty ordained missionaries sent by the A.B.C.F.M. to Hawaii from 1819 to 1854, ten were Auburn graduates and all of them men of great faith and works. Just when the Society of Missionary Inquiry was organized we do not know, but the Record book speaks of an annual meeting of the Society on May 8, 1823. This society had a continuous life, being represented by at least one speaker at each commencement, until it was merged in the Y. M. C. A. in 1898.

Missionary material was not very abundant in those early days, but the society made the best use possible of all that was available. Elaborate reports are recorded in the minute book from year to year of the work of the Bible Society, of the Church Missionary Society, of the London Missionary Society, of the Moravian Missions, of the work among the Indians, of the work being done in papal lands and in other countries the world over. These papers were presented by members of the society and were copied into a large volume now in the Seminary library. There are also a large number of letters received from missionaries and others from various parts of the world, giving first hand information with reference to the work that was being done.

The minutes of the Theological Society begin in 1842, and the constitution which is given is said to have been adopted in that year. But the society must have been in existence for many years before this date, for there is a record of questions discussed by it as early as November 11, 1824. At the meetings, one of the professors always presided and took part in different ways in the discussions. A long list of subjects for discussion is given in the record book and some of the earliest topics are as follows:

"Is Conscience an Infallible Guide?"

"Ought Sinners to be Exhorted to do anything preparatory to Repentance?"

"Is the Immediate Agency of God Universal?"

"Ought Divines to Receive the Title, D.D.?"

"Can the Benevolences of God be proved from the Light of Nature?"

"Is Jesus Christ truly God?"

"Is the Atonement Universal?"

"Is Human Depravity Innate?"

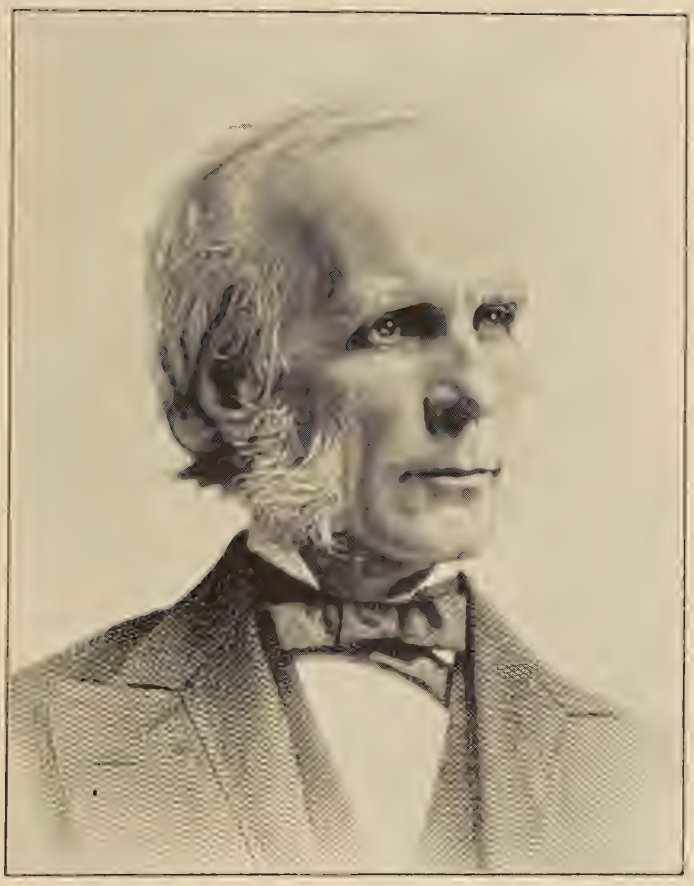
"Is it best for Ministers to Use Notes?"

"Is Sunday evening to be regarded as Holy Time?"

In these topics we have not only the age-long questions that in varying forms have been discussed by every generation of students, but also echoes of the vigorous discussion of certain forms of theological statements that held a large place in the thinking of that date.

Mention should also be made in this connection of another society formed by the students, probably in 1829. It is the one which, as already stated, was undoubtedly connected with the action of the Trustees on the "House of Exercise." It was called "the Mechanical Association of Auburn Theological Seminary," and its object was declared to be "the promotion of health and vigor both of body and mind by a regular system of mechanical exercise." It adopted a constitution of twenty-five articles and by-laws of eleven. It elected officers who were to have charge of the various divisions to which the students were assigned and under whose direction they were to work in the shop for one and one-half hours a day on five days of the week and one hour on Saturday. It would appear from the brief record preserved that this society ceased to operate in 1832, for the minutes say that the society "Resolved agreeable to the constitution to take possession of the shop, clean it, etc." This cleaning or the "etc." seems to have been sufficient to end the life of the "Mechanical Association."

During these years frequent efforts were made by the Board of Commissioners through the Faculty and in other ways to retain the students in the Seminary for the full three years, and to prevent their leaving before graduation, or undertaking too much outside work during their course of study. On August 21, 1828, a resolution reads thus: "The Board of Commissioners understands that a practice is indulged in by some of the students of the Theological Seminary at Auburn of leaving the Seminary such a portion of their term as interferes very much with the course of studies required by the ordinance and rules of the Seminary; and while absent of conducting religious meetings similar to the manner of the regular ministry of the Gospel. This is a practice that is very injurious to the standing and Scriptural authority of the Gospel ministry, and while it continues, the respect due the regular order of the ministry of reconciliation will be very much impaired in the sight of the church and the world. This course of the students is also considered to be incompatible with their standing and relation to the Seminary. Therefore, Resolved that the Board request the Board of



WILLIAM G. T. SHEDD
Professor, 1852-1854

Trustees to pass such orders on this practice as shall be deemed best by them."

A further resolution urged that no money should be given to students who would not take the full course of three years, and that the Faculty should withhold the recommendation of students for licensure till within three months of the time of their graduation.

Again at the annual meeting in 1830 the Board appointed a committee of three "to propose measures to be adopted to secure the continuance of the students through the regular course of study of three years." The committee later reported "that the faculty be directed to prevent as far as possible the licensure of students before the completion of their regular course." The request was made of Presbyteries and Associations that they should not license candidates before the last term of their third year. Again at the next annual meeting, 1831, the same matter was referred to another committee, to prepare a circular to Presbyteries and Associations in the western part of the State in the endeavor to prevent the licensing of students before the third year of study. Once more at the annual meeting in 1834, this action was taken: "Resolved that when a beneficiary shall leave this Seminary before having completed the full course of study prescribed, without reasons satisfactory to the Faculty, he shall refund whatever he may have received from the funds of the Seminary."

It is evident from this repeated action of the Commissioners that the character and habits of the students of that early day in many particulars were very similar to those of the present.

During these years we are considering, the students paid for board $1. per week. In case of young men who were assisted by benevolent societies they paid only half this amount. Five dollars a year was the expense for fire-wood, and the expense of "washing and lights as in other villages." No charge was made then for the rooms. Considerable difficulty was experienced, however, in furnishing the rooms satisfactorily and keeping the furniture renewed, and repeated appeals were made by the boards to churches and

benevolent societies, which were generously responded to by them.

It also appears from certain somewhat vigorous actions of the boards from time to time that it was not always easy to collect the board bills due from the students. Then the securing proper management of the boarding house in the Seminary was a frequent subject for consideration. Such a contract is reported in 1826 as the following: "The hall has been kept by Mr. TenEyck the past year on the following terms: Mr. TenEyck has the use of the Seminary lands adjoining the edifice, the use of three cows, a horse and cart, the kitchen and hall and the furniture of the same and is to receive one dollar a week for the board of each student, the payment to be guaranteed by the board, and likewise $200. a year for which he is to perform agencies for the board, as far as practicable." He was also held responsible for the repair of the kitchen furniture, and in 1828 the provision for the horse and cart was cut out.

Again and again during these and subsequent years the committees appointed to attend the examinations of the students were admonished to be more diligent in the performance of their duties, and various schemes were devised to secure their attendance and proper reports from them regarding such examinations.

Beginning with the first class in 1824, the students have signed the following matriculation pledge, the only change being the substitution in 1906 of the word "Directors" for "Trustees," owing to the change in the name of the governing board of the Seminary, and the omission of the words "specified in the plan."

"Deeply impressed with the sense of the importance of improving in knowledge, prudence, and piety, I solemnly promise in a reliance on divine grace, that I will faithfully and diligently attend to the instructions of this Seminary, and that I will conscientiously and diligently observe all the rules and regulations specified in the plan for its instruction and government, so far as the same relate to the students; and that I will obey all the lawful requisitions and readily yield to all the wholesome admonitions of the professors and

trustees of this Seminary, while I shall continue a member of it."

The saddest incident that occurred in the history of the Seminary during these years, and perhaps in its whole history, was the drowning in Owasco Lake, Saturday afternoon, June 24, 1837, of four of the students, all of them members of the class of 1839. They had taken a sail boat on the lake and were overtaken with one of its frequent sudden squalls. The boat was overturned and all four were drowned. One of them, Mr. Hannibal Smith of Palermo, N. Y., was a married man, strong, athletic, and an expert sailor and swimmer. Another one, William Woodbridge of Stockbridge, Mass., was a great grandson of Jonathan Edwards. William P. Tuttle was a son of an elder of the Church in Newark, N. J., of which Dr. Richards was once pastor, and Simeon Johnson was a son of the Rev. Daniel Johnson of Sweden, N. Y. All of them were men of great promise. The accident, occuring so short a time before commencement, spread a feeling of gloom over the whole Seminary for the succeeding months. The bodies were recovered and were buried in the North Street Cemetery, where a marble monument erected by their fellow students records their names and the manner of their death. All sorts of stories were circulated regarding this accident, and Dr. Cox felt obliged to write a letter, saying that they were not boating on Sunday, adding: "No blame whatever can be humanly attached to them in this occurrence." (8)

The Society of the Alumni of the Seminary was organized July 12, 1830, and has continued its existence and efforts on behalf of the Seminary to the present time. The first three who signed its constitution were members of the class of 1826. Its first president was the Rev. B. C. Smith of the class of 1828. Its first secretary was the Rev. Timothy Stillman of the class of 1830, and its first treasurer, the Rev. J. B. Baldwin of the class of 1826. The first address delivered before the society by its appointment was at the commencement in August, 1830, and was given by the Rev. Henry P.

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(8) See Auburn Seminary Record, Vol. VII, page 22.

Tappan of the class of 1827, later a distinguished author, and from 1852 to 1863, president of the University of Michigan. It would appear that from the very first, the society sought in financial as well as other ways to render whatever assistance it could to the Seminary. At its meeting in August, 1831, in view of the condition of the Seminary because of lack of adequate endowments, $65 was subscribed by the members of the association present at that time, to be paid to the Seminary treasurer.

As we have seen in the previous chapter, the first treasurer appointed by the Board of Trustees was David Hyde, Esq. of Auburn. He held the position from 1821 to 1823, and was succeeded by Richard Steele, M. D. of Auburn. Dr. Steele continued as treasurer by successive re-elections until 1857, when he was made auditor and continued in this position until his death, March 11, 1888, at the ripe age of ninety-two. For over sixty-five years he had served the Board of Trustees in these two official positions, and it was his boast that the Seminary had never lost a dollar of money because of any of the investments that he himself had made under the direction of the Trustees. He was succeeded as treasurer by James Seymour.

Even before the Seminary was opened, efforts were made to secure the beginnings of a library. During the year 1821, Dr. Perrine had received sixty-three volumes, chiefly from friends in New Jersey and New York City, and Dr. Mills secured from similar sources one hundred and forty. Dr. Richards, by gift and with money given to him for the purchase of books, secured eighty-four volumes in the first year or two of his professorship. The records of the library show that a total of twelve hundred and eight volumes from one hundred and fifty-three donors were secured by the Rev. Caleb Alexander, D.D., in 1821. They came from various cities and towns in Pennsylvania, New Jersey, Connecticut and Massachusetts, and among the donors appear such names as those of Drs. Timothy Dwight, Jeremiah Day and Professors Goodrich, Fisher, Silliman and Kingsley of Yale College; Drs. N. W. Taylor, Noah Porter, Bishop Chevereux of Boston, a Roman Catholic, Prof. Popkin of Harvard,

Jeremiah Evarts, Sereno Dwight and many others. In 1827, the library received also the first of the many ministers' libraries which have been donated to it. This was given through Dr. Richards by members of "Wall Street Congregation, N. Y.," who contributed $614.50 to purchase the library of their late pastor, the Rev. Melancthon Whelpley. The gift of this library must have largely increased the number of volumes that the Seminary possessed, and in the catalogue of 1837, it is said that it contains "a valuable collection of more than four thousand volumes." Certainly, a good beginning for the young Seminary.

Chapter VII.

THE EXSCINDING ACT AND THE AUBURN CONVENTION.

1837.

This is not the place to give a history of the troubles which led to the action of the General Assembly in 1837. It is difficult even now after these many years to review this action without passion or prejudice. It is not an attractive page in Church History, especially in the history of the Presbyterian Church in this country, nor does the action itself redound to the glory of our common Christianity. But while the history of the division of the Presbyterian Church is not here undertaken, it must receive much more than passing notice, for it was vitally related to the history of our Seminary. The year it occurred has been taken as the end of the formative period of the Seminary, although it does not mark any special crisis in its life. The Seminary pursued its way after the action of the Assembly much the same as it had done before. During the years since its foundation its character had been so firmly settled, and its work, in the providence of God, had been made so plain, that it is difficult to put into words any difference found in the Seminary before the disruption, and afterward while it was connected with the New School Church; or between the Seminary as a New School institution, and its subsequent history in connection with the United Church. Differences doubtless there were, but they are not vital to the life and work of the institution.

It must be remembered that the professed basis of the Exscinding Act was not that there were theological differences between the two parties in the Church. Certainly these existed, and had a commanding influence upon the action of both parties. They were considered at the time to be great and irreconcilable. But the action itself was

based on other grounds. The Assembly of 1837 by a vote of one hundred and forty-three to one hundred and ten declared that "the 'Plan of Union,' adopted for the new settlements, in 1801, was originally an unconstitutional act on the part of that Assembly, and, therefore, it is resolved, that the Act of the Assembly of 1801 entitled 'A Plan of Union,' be, and the same is hereby abrogated."(1) After prolonged discussion and after a vigorous protest had again and again been made by the minority against this action, the Assembly further resolved "that, by the operation of the abrogation of the Plan of Union of 1801, the Synod of the Western Reserve is, and is hereby declared to be no longer a part of the Presbyterian Church in the United States of America."(1) This was carried by a vote of one hundred and thirty-two to one hundred and five. Later the Synods of Utica, Geneva and Genesee were "declared to be out of ecclesiastical connection with the Presbyterian Church of the United States of America, and that they are not in form or in fact an integral portion of said church." This was by a vote of one hundred and fifteen to eighty-eight. The same day "The Third Presbytery of Philadelphia" was "dissolved,"(1), presumably for the same reasons that the Synods were exscinded. This by a vote of seventy-five to sixty. By these acts of the Assembly, without formal charges having been preferred, without trial, and as it was believed by the minority, without sufficient reasons, four Synods, twenty-eight Presbyteries, with a church membership of over 60,000, about a quarter of the whole church, and a far larger number than the whole church had at the time of the adoption of the Plan of Union in 1801, were declared to be no longer a part of the Presbyterian Church. It is not an extreme statement which Dr. Gillett makes when he says: "Nearly the whole of the Assembly might have been unseated by a consistent and thorough application of the principles it had adopted. It was utterly impossible to show how far the imputed mischief had spread. It was impossible to say how far the legislation and the very constitution of successive Assemblies had been

(1) Minutes of the General Assembly, 1837.

vitiated by a plan projected and brought into operation by some of the wisest and best of the men the Presbyterian Church has ever known. The poison, if such it was, had for thirty-six years been rankling through the frame; and it was difficult to say where that drop of blood was to be found that had not something of the virus in it. In the shape of ecclesiastical legislation it pervaded the minutes of the Assembly and the records of the Presbyteries and Synods. In the form of wealth largely and freely given it was to be met in the endowments and scholarships of colleges and theological seminaries. It was in Princeton, in Alleghaney, in Union, and beyond the mountains in Tennessee. It had been assimilated as food to the body through the whole system. Even the brick and mortar of many a sacred edifice might almost have cried out with remonstrance against that tone of intolerance which found expression within its walls. To attempt to discriminate that which in the view of the majority was unsound, and that also which must therefore be admitted to be vitiated by such unsoundness, was like professing to determine what parts of the head, heart, members, and vital currents, and even bones and sinews, should be dispensed with." (2)

Of course the action of the Assembly was justified on various grounds, and the majority insisted that it "did not excommunicate any member or dissolve any church." But it seems now like a quibble to those who read the action as history to defend on such grounds the act that declared that these Synods and Presbyteries were "out of the ecclesiastical connection of the Presbyterian Church in the United States of America, and not in form or fact an integral portion of said Church." This large body of intelligent Christians, chiefly found in a section of our country noted for its high intellectual attainment, had been as loyal to the Presbyterian Church, and as faithful in observing the previous decisions of the Assembly as any portion of that Church. One of the chief leaders in the action of the majority, and one who proposed the resolution cutting off these Synods

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(2) History of the Presbyterian Church, Vol. II:515.

CLEMENT LONG
Professor, 1852-1854

from the Presbyterian Church, was Dr. Robert J. Breckenridge. In the General Assembly of 1850 Dr. Breckinridge is reported as saying: "It is a settled principle of our church, that a man who has given himself to the church has made an irrevocable covenant, and you are trenching upon some of the most fundamental principles, sanctified by two or three centuries, when you propose to strip a man of his rights and turn him out of the church without trial."(3) This was said with reference to the rights of a communicant, but surely Dr. Breckenridge would then have affirmed that the same held true of a minister. How it was possible to reconcile such a definite statement as this with the action of the Assembly of 1837 under the leadership of the same great preacher passes the understanding of those of us who were not participants in that action.

But the deed was accomplished, and the majority were unwilling to acknowledge an error, or to reconsider their action. A few days before the meeting of the Assembly of 1837 a convention had met in Philadelphia called by the old school leaders. A confidential correspondence had been carried on to secure the election of such commissioners to that Assembly as were in sympathy with their views. A secret circular was sent to persons of influence who were in sympathy with this movement. It more than hinted at the division of the church by saying: "We cannot continue in the same body." "In some way or other these men must be separated from us." More than one hundred members attended this convention, the large majority of them commissioners to the Assembly. There was considerable difference of opinion as to the proper course to be taken, but a memorial to the Assembly was at last agreed upon. It was very specific, naming a long list of doctrinal and ecclesiastical errors which it alleged was held by the other side. It declared that "we cannot consent to meet any longer on the floors of our several judicatories to contend against the visible inroads of a system which, whether so designed or not, is

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(3) Biblical Repertory and Princeton Review, Vol. XXII:515.

crippling our energies and menacing our very existence." It demanded substantially the action which was later taken by the Assembly. After the organization of the Assembly this memorial was referred to the committee on bills and overtures and was promptly recommended to this body by them for adoption. It is needless to follow its history further. By piecemeal and amendments it was finally adopted by the Assembly, including sixteen alleged doctrinal errors. The protest of the minority against these doctrinal errors was prepared by them during the Assembly, and when presented by them was "admitted to record without answer," save that on motion of Mr. Plumer it was voted that "duly certified copies of this paper be sent to the respective Presbyteries to which the signers of the protest belong, calling their attention to the developments of theological views contained in it, and enjoining on them to inquire into the soundness of the faith of those who have ventured to make so strange avowals as some of these are." The protest gave the alleged error, and followed it by what the protestants believed was the true doctrine. This portion of the protest was prepared by the Rev. Baxter Dickinson, D.D., though his name is not signed to it. Dr. Dickinson, as we shall see, subsequently became a professor in our Seminary. The original draft of this protest is one of the treasures preserved in the library of Lane Theological Seminary. Dr. Dickinson wrote regarding the preparation of this paper: "During the exciting scenes of that remarkable Assembly, the new school members were in the practice of holding separate meetings in the evening for consultation. On one of these occasions I stated that it seemed to me due to ourselves and to the new school body at large to disavow the errors charged, and to say distinctly what views we held as opposed to them. The suggestion was at once approved, and by way of carrying it out, I was requested to prepare a paper to be laid before a future similar meeting. The paper thus prepared, being the original of the Declaration, was presented by me as my report at a subsequent meeting. It was discussed at length, amended somewhat, and unanimously approved as a correct expression of the theological views held by the new

school generally on the points of doctrine presented in the list of errors."(4)

It was inevitable that the exscinded portion of the Church should be overwhelmed with perplexity and dismay at the position in which they were placed. Without just cause, as they felt, they were excluded from the Church in which they had spent their lives and to which they had given devoted and loyal service. We have been accustomed to praise the men of the Disruption in Scotland who left the Church of their fathers and formed the Free Church in 1842. But the task which confronted them was not as difficult as confronted the men of '37. The former had left the mother Church voluntarily, with a distinct issue before them, and were comparatively speaking a united, compact, homogenous body. The latter were turned out, "without due process of law," for doing that which previous Assemblies had sanctioned, with very little acquaintance with each other, and with no time for united consultation. Among them was much variety of opinion in regard to the issues involved, and very little unity, except that they were treated as all alike guilty of something which the other side insisted was dangerous to the truth and to the Church's life. "Between the four exscinded Synods there were no direct channels of communication; their various Presbyteries had no practical points of contact one with another; ecclesiastical unity hardly suggested itself to any as a possibility."(5) They differed among themselves as to the best course to be pursued. Some were for what seemed to others a humiliating surrender, and a return with confession of fault to the old Church. Almost everything had been done in the immediately preceding years to spread suspicion in the Church. Mutual trust and confidence were sadly lacking. They were without much of the property, endowments and machinery which they had helped to secure for the Church. With reason many of those who were naturally the leaders were discouraged.

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(4) Presbyterian Quarterly and Princeton Review, V:9.

(5) The Presbyterian Church New School, by Rev. Edwin D. Morris, D.D., page 74.

Two other facts added to their troubles. The Assembly of 1837 opened the way for individual ministers and churches within the excluded Synods to return to the Church upon accepting its jurisdiction and decisions. Of course this invitation was accepted by some, and bitter debates and strifes over church property followed, and an unchristian rivalry was aroused between the parts of divided churches. Then in August of this year the Congregational Association of New York advised all churches organized under the Plan of Union to sever their connection with the Presbyterians and become entirely Congregational in polity and fellowship. A few of these churches, doubtless weary of the strife and possibly anticipating more trouble, accepted the invitation, but most of the Plan of Union churches continued in their previous relation, and in the end became Presbyterian in polity as well as affiliation.

It was of vital importance, therefore, that the first step taken looking toward determining a policy and united action should be wise, positive and constructive. The Synods were not without experienced and trusted leaders, and fortunately —shall we not say providentially—they revealed themselves as true ecclesiastical and Christian statesmen. On the 17th of August following the Assembly a convention composed of delegates from the excluded bodies, and from some of the sympathizing portions of the Church, met in Auburn. One hundred and sixty-nine delegates, lay and clerical, were present, besides several corresponding delegates, and others. It was, in quality of members, a remarkable gathering, in view of the occasion that called them together, the difficulties of travel in that day and the great expense attending it. Many of them were in the front rank of the distinguished Christian leaders of the day. Among them were two former moderators of the General Assembly, the Rev. Thomas McAuley, D.D., LL.D., and the Rev. James Richards, D.D.. Dr. Richards, who had now been fourteen years professor of Christian Theology in Auburn, was unanimously chosen president. There is no doubt that his wisdom, prudence, patience, devout life and unquestioned orthodoxy did much to influence the convention toward its decisions and to pro-

duce the Christian spirit which characterized its deliberations.

All sorts of predictions had been indulged in as to what the convention would do. It was widely said that there was no unity and little religion among its members, and that it would inevitably split into fragments, leaving the truly Christian and Presbyterian portions to return to the mother Church, and the rest to dissolve into other communions. Such forecasts were doomed to disappointment. The convention was in session four days, and there were earnest debates revealing differences of opinion. But in the end the committee of correspondence was requested to say in the minutes and in printing the proceedings "that every resolution of the convention was passed with entire unanimity." After the adoption of one of the most important resolutions, "on motion of Dr. Patton (the Rev. William) solemn thanks were offered to almighty God for the entire unanimity with which this resolution was adopted."(6) The convention spent much time in prayer for guidance and in praise and thanksgiving for answered prayer.

The convention declared that the action of the General Assembly in 1837 in exscinding certain Synods and Presbyteries was "unconstitutional" and therefore "null and void." A committee consisting of the Hon. William Jessup, Dr. Lyman Beecher and the Rev. Gideon N. Judd was appointed "to draft the reasons on which the convention passed this resolution." The report is printed in the Minutes as "No. I." The convention then resolved "that the action of all judicatories should be directed to the preservation of the union and integrity of the Presbyterian Church, on the principles of good faith, brotherly kindness, and the constitution." To this end these judicatories were recommended to "retain their present organization and connexion without seeking any other, and that the Presbyteries send their commissioners to the next General Assembly as usual." The convention also appointed a committee "to correspond and confer on the general state of the Church, and to take measures to secure the ends proposed by this convention," and of

(6) Ibid, page 79.

this committee Dr. Richards was the chairman. Dr. Beecher was appointed chairman of a committee to prepare a circular letter to the ministers and members of the Presbyterian Church. It was subsequently reported to the convention, approved by it, and is printed in the minutes as "No. II." Dr. Cox was the chairman of a committee "to draw up an expression of the opinion of this convention touching the rights of members of the Presbyterian Church, as ministers and private members; the manner in which these rights are guaranteed and guarded; and in which they may become impaired, forfeited, or taken away." This report appears as "No. III." The convention recommended "to the churches here represented, and all other churches who shall be pleased to unite with them, to observe Wednesday, the 25th of October next, as a day of united fasting, humiliation, and prayer."

Two other important reports were presented, Nos. IV and V. The former was the report of the committee on Doctrine, with Dr. Halsey as chairman. It is prefaced by several resolutions rehearsing the position of the Synods and Presbyteries represented, and then approves "of the list of 'true doctrines' adopted by the minority of the Assembly in their 'protest'" on the subject of the errors condemned by that body. This is substantially the paper prepared by Dr. Dickinson and known as "the Auburn Declaration." It was not intended as a new Confession of Faith, nor as a substitute for the Westminster Confession, but as a protest against the false statements which had been made as to the orthodoxy of the exscinded bodies. It was regarded as in a way a commentary upon that Confession, and subsequently became a test of the orthodoxy of the new school body.

"No. V" is the "report of the committee appointed to prepare a statement of facts relative to the formation and character of the churches within the bounds of the exscinded Synods." It examines with care the relation of the churches to the Plan of Union, and brings out this important fact that "within the entire bounds of the Synods of Utica, Geneva and Genesee, there is but one single church that came into connexion with the Presbyterian Church in accordance with the Plan of Union of 1801."

The convention adjourned with the singing of the 133rd Psalm, and the Apostolic benediction by its beloved chairman. (7)

In the spring of 1838, all the Presbyteries involved save two elected commissioners to the General Assembly. It was hoped by many, almost against hope, that in view of the wise and temperate, and we might add Christian, course taken by the Auburn Convention, the dominant party would acknowledge the wrong of the Exscinding Act, and that the way would be opened for some adjustment of the differences, honorable alike to both parties, that would save the Church from the scandal of division. But if possible, the party in control was more intolerant in 1838 than in the previous year. A motion to enroll these commissioners was made by others who believed the action of 1837 unconstitutional, and was declared out of order. This absolutely closed the door for their return. Then these excluded commissioners, supported by many others, elected temporary officers, having been advised to do this as the only legal way in which they could hold their place and title and property in the Church, and completed the roll by adding the names of the excluded commissioners. This body claiming to be the only true General Assembly of the Presbyterian Church, then elected the Rev. Samuel Fisher, D.D., pastor at Ramapo, N. Y., moderator, chose a stated and permanent clerk, and adjourned to meet in the lecture room of the First Presbyterian Church. There it appointed committees, and settled down to the work of an Assembly and to serious planning for the future.

It is not in place here to follow further the history of the New School Church as such. For thirty-one years it continued its work as an independent body, and then "on the doctrinal and ecclesiastical basis of our common Standards," the long schism was healed, and many of the men who had been leaders on both sides in 1837 looked into each others' faces and clasped hands as brothers indeed in the family of God. The New School body never adopted formally the Auburn Declaration. This remained an independent state-

(7) Consult New York Observer, August 26th and October 7, 1837. Also, Minutes of the Auburn Convention, held August 17, 1837. Published by the Convention. Oliphant and Skinner, Printers, 1837.

ment of the belief of those who attended the Convention. But by the action of the Old School Assembly in 1868, this Declaration was declared to be an orthodox document. "The Auburn convention held in 1837, under the influence and doctrinal guidance of that excellent and sound divine, the late Dr. Richards, specified sixteen doctrinal errors, which contain the very same latitudinarian and heretical tenets mentioned in the Protest, rejected them in toto, and set over against them, sixteen 'true doctrines,' which embrace all the fundamentals of the Calvinistic creed. This Assembly regards the 'Auburn Declaration' as an authoritative statement of the New School type of Calvinism and as indicating how far they desire to go, and how much liberty they wish in regard to what the terms of union call 'the various modes of explaining, illustrating and stating the Calvinistic faith.' " (8)

Thus the Old School Assembly itself put its imprimatur on the document which, more than any other, was the definite expression of the theological position of the New School Presbyterian Church. So without any theological modification of their original position, the New School men won their fight for liberty of interpretation of the Scriptures and the Standards. Our interest in these matters is now an historical one, but the contest for liberty of interpretation has been frequently renewed, and is still being waged, in the great Presbyterian Church in the United States of America. Will the lesson never be learned?

Without any action on its own part, therefore, Auburn Theological Seminary became connected with the New School body. No change had been made in its government or in its relation to the Presbyteries or the Church as a whole, nor was there any perceptible change in the character of its work or in its teaching. With the same ideals, and practically along the already fully established methods of work, it continued to train young men for the ministry of the Gospel, and sent forth during these years a goodly number who were found laboring in both branches of the Church at the time of its reunion with equal acceptance.

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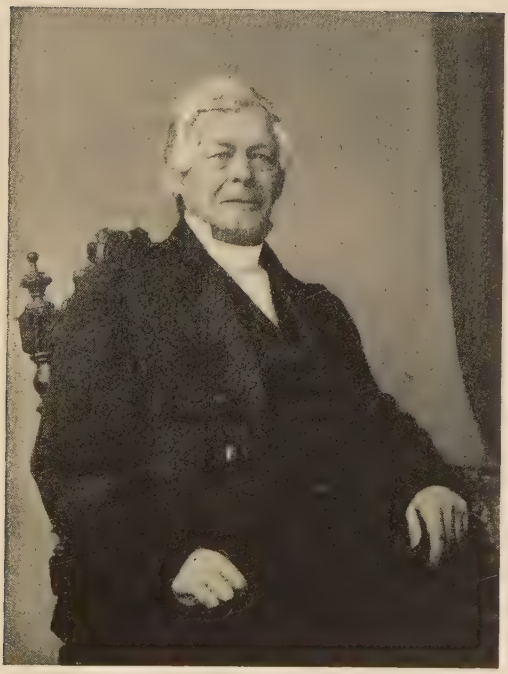
(8) Minutes of the General Assembly, Old School, 1868, page 663.



EDWIN HALL
Professor, 1855-1877

Chapter VIII.

STRUGGLE AND CONFLICT.

1837-1855.

Changes in the Faculty. Closing of the Seminary in 1854-55. *Pastors selected as Professors. Salaries. Change of Academic Year. The students. Library building. Dr. Willard. Reports of Commencements. The work of the ladies.*

As already pointed out the division into periods of the history of our Seminary here followed is largely arbitrary and does not mark any important change in the conduct of its affairs. The second period is taken to cover the years between the separation of the New School and Old School Presbyterians in 1837, and the close of the year 1854-55, the year in which the work of the Seminary was largely suspended.

We will first note the changes in the Faculty during this period. Attention has already been called to the resignation of Dr. Cox as professor of Sacred Rhetoric and Homiletics, which was accepted at the annual meeting of the Commissioners on August 15, 1837. In connection with the action on this resignation and on account doubtless of some of the statements in Dr. Cox's letter, a resolution was adopted by the Commissioners, appointing a committee "to consider and report to the Board in what way greater freedom and intimacy of intercourse between the Board and the Faculty may be best promoted." There is nothing to indicate the result of this motion further than that the next day the Faculty were invited to meet with the Board. This invitation was repeated several times in subsequent years. At this meeting, also, an order for the inauguration of professors was reported and adopted by the Board. Substantially the same order has been followed ever since in connection with the succession of professors.

At this meeting, the Rev. William Patten, D.D., was elected to the vacant chair, and it is not until the annual meeting in 1838 that record is made that this election was declined. At the latter meeting it was also decided not to elect a professor to this chair at present. But on August 21, 1839, the Rev. Baxter Dickinson, D.D., who was then professor of Sacred Rhetoric in Lane Seminary, was elected to the same position in Auburn at a salary of $1,200. He accepted the election and began work in October of the same year, and was inaugurated in the Second Presbyterian Church, on August 19, 1840. The president of the Board, Rev. Benjamin B. Stockton, gave the charge. Dr. Dickinson was born in Amherst, Mass., April 14, 1795, and was graduated from Yale College in 1817, and from Andover Theological Seminary in 1821. He was pastor at Long Meadow, Mass., from 1823-29, and of the Third Presbyterian Church, Newark, N. J., from 1829-35. In 1835 he went to Lane Theological Seminary, where he remained until he came to Auburn. Here he remained until 1847, when he became the acting professor in the same chair at Andover for a year. From 1850-59 he was agent and secretary for the American and Foreign Christian Union at Boston. From 1859-68 he resided at Lake Forest, Ill., and afterward in Brooklyn, where he died on December 7, 1875. He was moderator of the General Assembly, New School, at Philadelphia, in 1839.

On October 13, 1847, at a special meeting of the Commissioners, Dr. Dickinson's resignation was received and accepted. At a special meeting in the following January, the Rev. Joseph Fewsmith, D.D., pastor of the Lutheran Church, Winchester, Va., was electetd as his successor. At the meeting of the Board the following June, it was reported that he had accepted his election. He was duly inaugurated on June 21, 1848, the Rev. R. W. Condit giving the charge. Dr. Fewsmith was born in Philadelphia, January 7, 1816, was graduated from Yale College in 1840 and studied theology at Western Reserve College. He had been a pastor in the Evangelical Lutheran Church from 1843 until he came to Auburn. When he retired from his chair at Auburn in 1851, he be-

came pastor of the Second Presbyterian Church of Newark, N. J. On August 26, 1851, Dr. Fewsmith presented his resignation to take effect on June 1st. It was not until January 7, 1852, that his successor, the Rev. W. G. T. Shedd, D.D., of the University of Vermont, was elected. Dr. Shedd was inaugurated, June 15, 1852, the Rev. Dr. Lathrop giving the charge to the new professor. On November 29, 1853, at a special meeting of the Board, Professor Shedd presented his resignation to take effect the following February, and a committee was appointed to consider his successor.

Dr. Shedd was born in Acton, Mass., June 21, 1820; was graduated from the University of Vermont in 1839, and from Andover Theological Seminary in 1843. He was pastor at Brandon, Vt., 1844-45, and then began his long and honorable career as a teacher. He was professor of English Literature in his alma mater from 1845-52, when he came to Auburn as already stated. After leaving Auburn he was professor of Church History at Andover from 1853-62; then for two years associate pastor of the Brick Presbyterian Church, New York; from 1863-74, he was professor of Biblical Literature in Union Theological Seminary, and from 1874-92, professor of Systematic Theology. Dr. Shedd published many volumes, sermons, commentaries, and works on systematic theology. He died November 17, 1894.

The next change to be noted in the Faculty is due to the resignation of Dr. Halsey from the chair of Church History on February 14, 1843. He consented, however, to remain for six months, and on June 16, 1847, the Rev. Samuel Miles Hopkins, of the class of 1837, then pastor of the Presbyterian Church at Avon, was appointed instructor in Church History for the ensuing year at a salary of $700. On June 20, 1848, Mr. Hopkins was elected a full professor at a salary of $650 and whatever might be collected for that particular purpose until it reached $1,200. Thus began that long and honorable connection of Dr. Hopkins with Auburn Seminary, which continued as professor or professor emeritus for fifty-four years, until his death on October 29, 1901. Dr. Hopkins became a prominent figure in the Church and

was moderator of the New School Assembly in 1866. He wielded a trenchant pen and his class-room lectures were celebrated for their charming rhetoric and diction. He contributed many articles to papers and periodicals, and published many pamphlets, but all of them are not sufficient to preserve a record of his marvelous memory for facts and his ability to clothe them in faultless and glowing English. These things survive now only in the memory of a few of the older alumni and as a tradition. No adequate biographical sketch has been printed doubtless because two weeks before his death, in some memoranda for his children, he wrote: "I expressly and positively direct that there be not published any memorial of me."

On August 15, 1843, the death of Dr. Richards was reported to the Board and suitable action taken thereon. This was followed by efforts to secure several notable men for this chair, apparently without previous consultation with them as to the probability of their acceptance of the position. At this same meeting in 1843, the Rev. Albert Barnes was elected to the vacant chair, but his declination was reported at a meeting in Rochester September 12th. At this latter meeting, the Rev. Henry White, D.D., professor of Theology in Union Seminary from 1836-50, was elected to the vacant chair, but on December 20th, he also is reported as declining the election. On February 21, 1844, at a special meeting, the committee appointed for that purpose proposed the name of the Rev. George Shepard, D.D., professor of Sacred Rhetoric in Bangor Seminary from 1836-68, for the vacant chair, and he was elected, but subsequently declined. On August 21, 1844, the Board elected the Rev. Laurens P. Hickok, D.D., who had been professor of Theology in Western Reserve College since 1836, to the vacant chair. He was inaugurated at the meeting on August 19, 1845. For one year, 1847-48, Dr. Hickok also acted as professor of Sacred Rhetoric and Pastoral Theology.

This brought to the chair of Christian Theology in the Seminary one of the ablest and most noted educators of his day. Dr. Hickok was born in Bethel, Conn., December 29, 1799, and was graduated from Union College in 1820. He

studied theology privately and after several years in the pastorate went to Western Reserve College. He left Auburn in June, 1852, to become professor of Mental and Moral Science and Vice-President of Union College. This position he held for fourteen years, and then he was for two years President of Union. He was moderator of the General Assembly, New School, in 1856. Dr. Hickok published many text books in Psychology, Logic and other subjects, during his life time, and was regarded by his pupils as a great teacher, who exerted a commanding and formative influence in their lives. Dr. E. D. Morris of the Class of 1852 wrote "of his admirable methods of instruction, of his gentleness and patience and skill in the class-room, and generally of his strong and cordial and gracious personality.. His eight years of service constitute an epoch in the history of the Seminary which can never be forgotten or ignored."

Upon the recommendation of Dr. Hickok, the Commissioners elected the Rev. David H. Riddle, D.D., of Pittsburgh as his successor, a choice which was said to be "one of great promise."(1) Dr. Riddle, however, declined the election, and at the meeting of the Board on September 21, 1852, the Rev. Clement Long, D.D., professor of Philosophy from 1834 until 1844, and then of Theology until he came to Auburn, in Western Reserve College, was elected. Dr. Long was inaugurated at the next commencement, Dr. W. C. Wisner giving the charge. At the meeting of the Commissioners, May 2, 1854, Dr. Long presented his resignation in order to accept the professorship of Mental and Moral Philosophy in Dartmouth College. There he remained until his death on October 14, 1861.

At this same meeting Dr. Henry Mills offered his resignation, which was accepted by the Board with great regret, and he was elected professor emeritus. Dr. Mills continued to reside in Auburn until his death. Both of the governing boards placed upon their minutes an elaborate paper expressing their hearty appreciation of the long and faithful service which Dr. Mills had rendered the Seminary as one of the members of its original Faculty.

(1) The Genesee Evangelist, June 10, 1852.

The resignation of these professors in 1854 left the Seminary during the year 1854-55 with but one active professor, Dr. Hopkins. This is the year in which it is said the Seminary was closed. There is no mention of any such action having been taken by either of the boards in their minutes, nor do the records of the Faculty make any mention of it. The matriculation book has no signatures dated in 1854, and the few students who were still on its roll at commencement in May, 1854, were dismissed to various other seminaries. Some of these men subsequently returned to Auburn and graduated in the classes of 1855 and 1856. Dr. Hopkins, who resided in the country two or three miles out of Auburn, was engaged in raising money both for the Seminary and an educaational society, is said to have taught one or more students during the year, but I have not been able to discover who they were. The election of new professors and the reopening of the Seminary in 1855 will be described in a subsequent chapter.

It is well to note here one fact which has characterized Auburn throughout its history. With scarcely an exception, the professors have been men who not only were fitted by their ability and training for their positions but also have served in the pastorate. The governing boards of the Seminary have uniformly felt that in preparing men for the pastorate the Faculty should be composed of men who could speak out of their own personal experience regarding it.

It has also appeared in this history how frequently changes came in several of the chairs and what difficulty was met in retaining some of the Faculty for any long period of years. In the first thirty-five years of the Seminary, for example, the chair of Sacred Rhetoric was vacant half the time and the average period of service of the incumbents was less than four years. Much of this difficulty undoubtedly arose because of the small salaries paid the professors. The payment of even these salaries was often deferred and frequent changes were made in the amount. In 1844, for example, the board resolved that it was inexpedient in view of the state of the funds of the Seminary to employ more than three professors, and they fixed the salary of each of

them at $1,400, without a house, until a fourth man should be elected when the salary should not be less than $1,200. But at the meeting of the Commissioners in 1847, it was reported that much dissatisfaction existed in the churches over the professors receiving so large a salary as $1,400, and once more their salaries were reduced to $1,200. More than one of the members of the Faculty during these years sent communications to the Commissioners expressing dissatisfaction at the amount of their salary, or the manner in which it was paid, or the failure to keep what they supposed were the agreements regarding it. The reading of the minutes of the boards impresses one with the financial difficulties with which they were confronted, and more than once the Seminary seemed to be in a position where it would be necessary for it to close on account of an empty treasury. This was undoubtedly the reason why there was no session of the Seminary during 1854-55. In other years, also, as in 1830, the financial difficulty was relieved only by the professors relinquishing a part of their salary. To anticipate a little, the same condition continued for years after the re-opening of the Seminary. Naturally the year 1857 was one of the severest in this respect ever experienced, and in 1860 matters had reached such a serious state that each one of the professors then in the Faculty subscribed $1,000 toward its further endowment. In fact, it was not until 1872 that this condition was relieved by the large addition to the Seminary's funds in that year. From time to time, the boards appointed agents to secure funds or issued circulars appealing to the churches for support. A vigorous campaign for the increase of the endowment was undertaken or at least resolved upon again and again. Considerable money was secured through these efforts but not enough to relieve either the boards or the Faculty from the constant sense of financial pressure.

In 1845, at its annual meeting, the Commissioners adopted a suggestion from the Faculty that the anniversary of the Seminary be held the third Wednesday of June, that there should be one term in the academic year, and that it should begin the third Wednesday in September. The an-

nual meeting of the boards was fixed for the Tuesday preceding the third Wednesday of June. This arrangement continued throughout this period.

The attendance of students during these years we are considering fluctuated from twenty-four in 1852-53 to seventy-six in 1841-42. The years 1839-42 marked the largest number up to this time. For these three years it is reported as seventy-one, seventy-five and seventy-six respectively. The total attendance was 372, and as there are only seventeen years omitting 1854-55, there was an average each year of 65.49. The total number of graduates was 256; of non-graduates 116. Average number of graduates per class 15.05. Hamilton furnished 75 of the College graduates; Union 62; Williams 27; Amherst 19; Yale 17; University of New York 8; Middlebury and Western Reserve, each 7; Princeton, Wesleyan and the University of Michigan, each 3; and eight other Colleges one or two each; 244 in all were College graduates.

In 1837, the board of the students, which had remained at one dollar per week during the preceding years, was raised to "nine shillings," but beneficiaries still paid only fifty cents weekly. The expense of wood and lights had increased to $8 per year. From 1838 the price of board fluctuated between $1.12½ per week and $1.50 per week, with beneficiaries as usual at half price. Evidently the students' club was not always in the most satisfactory condition, for the catalogues contain notices that board can be had outside in good families from $1 to $1.12½ per week. Each beneficiary among the students was to receive $.75 weekly toward his board from the scholarship funds. This amount was made $1 in 1848.

In February, 1841, the students organized a "Society of Natural History." It had an elaborate constitution and by-laws, and a vigorous life until its records end with the meeting for December 11, 1850. The society elected an "orator" for commencement week. In the society's record three of these "orations" are recorded in full. The first one is by Thomas Heazlett, of the class of 1849 but who died before his graduation. His subject was, "The Study of Natural His-

EZRA ABEL HUNTINGTON
Professor, 1855-1901

tory; Its Benefits to the Preacher." The second was delivered at the commencement in June, 1849, by Sereno E. Bishop, of the class of 1851, his subject being, "The Greatest Value of the Knowledge of Nature." Mr. Bishop was born of missionary parents in the Hawaiian Islands, was graduated from Amherst in 1846, and after graduation from Auburn returned to his native islands there to do a great work as teacher, preacher, and editor until his death, in 1909. The third was delivered by Robert R. Booth, of the class of 1852, on the subject, "The Relation of Natural Science to the Truth of Christianity." Mr. Booth became one of the distinguished pastors and leaders in the Presbyterian Church. The minutes contain also a number of essays written by the members, and a report of debates upon such questions as the existence of the sea serpent and the meaning of the days of creation. The topics discussed and the conclusions reached carry us back into the twilight of modern science and the records read much like ancient history.

On June 15, 1853, it was reported to the Commissioners that $30,000 was needed for the library, including a new building, and a library committee was appointed to devise ways and means for securing this amount. Nothing came of this except some small increase of the endowment for the purchase of books until the present library building was erected in 1872.

On June 16, 1846, Sylvester Willard, M. D., was elected trustee, and thus began his long and honorable connection with the Seminary as one of its most faithful friends and generous donors.

Not much of value regarding the life of the Seminary during these years has been discovered. An account of the commencement of 1850 has this to say of the work, which may be regarded as an intelligent summary of the aims of the Seminary: "Compared with other seminaries with which we are acquainted, we should say, that utility rather than scholarship, was the predominant aim at Auburn. Conservative new school views of doctrine, profound principles of ecclesiastical history, and eminently spiritual and practi-

cal ideas of sermonizing, are faithfully inculcated here." (2) Again, in an account of the commencement of 1851, we are told that arrangements were made for securing short biographical notices of deceased alumni which were to be transcribed into a book. These notices were to be sent to Prof. S. M. Hopkins. This seems to have been the first attempt to have a necrological report. (3)

It was during these years that certain ladies of the city were accustomed to meet every Friday afternoon and do the needed mending and repair work upon the students' wearing apparel. Tradition says that the students often imposed upon the ladies by bringing to the room old shoes and boots, and garments that were fit only for the rag bag, a practical joke which does not seem to have affected seriously the zeal of these good women.

If the years from 1818 to 1837, considered in previous chapters, constitute the formative period of the history of the Seminary, then these we have been reviewing in this chapter, from 1837 to 1854, may be regarded as covering the period of struggle and conflict. It was the "dying" experience of the Seminary, and it was repeatedly a question whether or not it had life enough to win against the forces of death. Every institution passes through some such experience. It is a law of life. The first enthusiasm has spent itself, and an inevitable reaction has set in. If it has life in itself, it must now rally all its forces, conquer all serious opposition and find its permanent place among those institutions and forces which make for good. In spite of the fact that on account of the closing of the Seminary this period seems to end in defeat it is only apparent. It had won its place and had vindicated the wisdom and vision of its founders. It is henceforth to take its definite place among the institutions which are helping to bring in the kingdom of God.

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(2) The Genesee Evangelist, June 21, 1850.
(3) Ibid, August 29, 1851.

Chapter IX.

FINDING ITSELF.

1855—1870

The Changes in the Faculty. Financial condition. Curriculum. Students. Library. Financial Agent. Scholarships. Examinations. Semi-Centennial.

The next period in the Seminary's history with which we deal begins with the reopening in 1855 and ends with the celebration of the semi-centennial, and with the compact entered into with the General Assembly in 1870.

In the fall of 1855 the Seminary opened with four active professors. During the year twenty-two students, four seniors, nine middlers, and seven juniors, and two special students were admitted. Dr. Hopkins continued through this period in the chair of Church History. At a meeting of the Commissioners on June 20, 1854, the Rev. Edwin Hall, D.D., then pastor of the Congregational Church in Norwalk, Conn., had been elected to the chair of Christian Theology. There were certain difficulties in the way of his immediate acceptance, but the Board again expressed the desire that he should accept the position and promised that if he accepted by February 1, 1855, his salary should be paid from the date of his election. He finally accepted the position and began his work with the opening of the Seminary in September, 1855.

Dr. Hall was born in Granville, N. Y., on January 11, 1802, and was graduated from Middlebury College in 1826. He studied theology privately. It was after several pastorates that he became professor of Theology at Auburn, where he remained until 1877, the year of his death. The previous year he had been made professor emeritus. Dr. Hall published several volumes on Baptism, the Puritans, and

many articles and tracts. He was a theologian of the old school, and yet far more modern than many others in his attitude toward theological questions. He was an able teacher greatly beloved by his associates and students.

At the time of the election of Dr. Hall, the Rev. Ezra Abel Huntington, D.D., then pastor of the Third Presbyterian Church, Albany, was elected to the chair of Biblical Criticism. Dr. Huntington was born in Columbus, N. Y., on June 12, 1813, and was graduated from Union College in 1833. Here also he studied theology. His only pastorate, that in Albany, lasted from 1836 until his election as professor at Auburn. Here he remained until his death on July 14, 1901. He had been made professor emeritus on June 21, 1893. A courtly gentleman, he was loved and honored by all.

Until 1865, Dr. Huntington taught both the Old and New Testament, as Dr. Mills had done before him. But in this year Mr. Christopher R. Roberts gave $15,000 for the endowment of an Old Testament chair. Then the Commissioners elected the Rev. James E. Pierce, of the class of 1865, adjunct professor of Bibilcal Criticism. For two years, Dr. Huntington was to have full charge of the department, with the understanding that at the end of this period, Prof. Pierce, "if he shall meet the approbation of the majority of the Trustees and Faculty of the Seminary," should be inaugurated as professor of the Hebrew Language and Literature. In May, 1866, the Rev. Frederick Starr, financial agent, reported the completion of the endowment of this chair. At the annual meeting in May, 1867, Prof. Pierce was elected and on the following September 4th, he was inaugurated. Here he remained until his death on July 13, 1870. Professor Pierce was born in West Townshend, Vt., on August 12, 1839. He was graduated from Middlebury College in 1861 and was tutor there, in 1863-64, between his middle and senior years in the Seminary.

At the same meeting of the Commissioners at which Dr. Hall and Dr. Huntington were elected, the Rev. William Hogarth, D.D., pastor of the North Presbyterian Church of Geneva, was elected to the chair of Sacred Rhetoric and Homiletics, the understanding in the Board being that he

was willing to consider it. But at a special meeting, on December 19th of the same year, it was reported that Dr. Hogarth had declined the election, and the Rev. Jonathan B. Condit, D.D., then professor of Sacred Rhetoric and Pastoral Theology at Lane Seminary, was elected to the vacant chair. Dr. Condit was born in Hanover, N. J., on December 16, 1808, and was graduated from Princeton College in 1827, and from Princeton Theological Seminary in 1830. He had been several years in the pastorate, had also been professor of Rhetoric in Amherst College from 1835-38 and had been at Lane Seminary since 1851. He remained at Auburn as professor, (professor emeritus 1874-76) until his death on January 1, 1876. Dr. Condit was moderator of the General Assembly, New School, at Syracuse in 1861.

These three professors-elect were inaugurated on June 19-20, 1855. Throughout the period we are considering, these three and Professor Hopkins continuously occupied the chairs to which they had been elected.

The question of salaries and of the financial condition of the Seminary was still a perplexing one for the governing boards. On May 1, 1860, the salaries were raised to $1,750, "as soon as funds permitted." At the same meeting the Board tendered thanks to the four active professors, who had pledged one thousand dollars each to the endowment fund under certain conditions to be paid in four annual installments. At this meeting the Hon. William E. Dodge appeared before the Commissioners and pledged $5,000 to this fund on the condition that $4,000 of it should be so used as to release the professors from their promise. It was also reported that this completed the endowment of the four chairs so as to secure an income of $2,000 each.

The Seminary does not have catalogues for the years 1853-54, 1854-55, and 1855-56. It is uncertain whether one was issued during either of these years. The catalogue for 1852-53 consisted, as it had done for many years, of only twelve pages, and contains little more information regarding the Seminary than the earlier issues of eight pages. With the year, 1856-57, it had grown to sixteen pages, and this continued to be its standard size throughout the period.

The statements regarding the curriculum were a little more elaborate than previously, and something was said regarding the location of the Seminary and its commencement exercises, but compared with the present catalogues the information was meager and of little value for historical purposes. Beginning with 1831, the Seminary had issued a Triennial Catalogue, the last one bearing the date 1861. They furnish no information that has not been incorporated in Dr. Hopkins' General Catalogue of 1872, and Dr. Beecher's of 1883.

In connection with the reopening of the Seminary, the boards recognized the fact that the students' rooms were in need of being refurnished. Appeals were made to the churches and benevolent societies for funds for this purpose and many churches took upon themselves the responsibility of furnishing each a room which was known thereafter by the name of the Church. This continued to be the way in which the rooms were furnished for several years, but when the new dormitory, Morgan Hall, was completed, this plan was dropped.

The attendance of students during these years did not vary greatly from the preceding period. The highest number reported was in the year 1861-62 when seventy-one were enrolled, and the lowest number reported in the catalogues preserved was forty.

Fifteen classes are included in this period, having 214 graduates, an average of 14.26 per class, and 67 non-graduates, or an average of 4.46 per class, the total being 281, or an average of 18.73 per class. Two hundred ten of these students were college graduates. Hamilton furnished 70; Williams 32; University of Michigan 15; Middlebury 14; Union 12; Amherst 10; Yale 9; University of Rochester 7; Yellow Springs 6; University of Vermont 4; Dickinson, Marietta, and Oberlin 3 each; Albert, Farmers and Princeton 2 each; and 16 others one each.

The price of board during this period varied from $2 to $2.50 per week, while fuel, washing, and lights are reported as costing about $30 a year.

At the meeting of the Commissioners on June 17, 1856, Mr. Albert H. Goss of Auburn presented in writing, a propo-

sition to the Board stating that he would give $10,000 for the endowment of a professorship in a "Classical Institute of a high order," provided the Board would furnish a site for the building on the Seminary campus for which another $10,000 was to be raised, erect a house for the principal, and permit the use of the Seminary buildings for academical purposes so far as they were needed and it was possible. The teaching force was to be taken from the Faculty of the Seminary and from the students. It was said that means would be provided at once by other citizens of Auburn, and the Genesee Evangelist announced that it meant a "Phillips Academy" for Auburn. The Commissioners accepted the offer of Mr. Goss, with its conditions, and decided to begin the school in the Fall. It was proclaimed as a great forward movement in the history of the Seminary. But so far as the records go, no further reference was ever made to it, and the school never came into existence. (1)

In a report of this commencement a correspondent writes that a "new feature of interest for these occasions was a parting address from Professor Condit to the graduating class." (1) This appears to be the beginning of the custom of one of the Faculty giving an address to the graduating class, followed until the election of a president.

From the same source we learn that at the General Assembly, New School, at Cleveland in 1857, a meeting of the Auburn Alumni was held "which was unanimously attended." Seventeen classes were represented and a graduate of the first class, the Rev. George Washington Elliott of Milwaukee, was the chairman. One-third of the clerical members of the Assembly were Auburn men. It was an enthusiastic gathering and elaborate resolutions were adopted expressing the loyalty to and confidence in the Seminary felt by the alumni present. It was evidently the first of the many similar gatherings since. (2)

Various changes in the Seminary calendar were ordered during this period. At the annual meeting of the Boards in

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(1) The Genesee Evangelist, June 26, 1856.

(2) Ibid, June 11, 1857.

June, 1857, on the recommendation of the Faculty, the year was shortened. It was thereafter to begin on the second Wednesday of September, and close the Wednesday preceding the second Thursday of May. The next year it was resolved that Tuesday before the first Thursday of May should be the closing and the first Thursday of September the opening date. For some unrecorded reason, however, Wednesday continued to be Commencement day, until 1862, when the boards directed that the examinations should begin the Monday succeeding the first Sunday of May at 2 P. M.; that the anniversary of the Theological Society should take place on Wednesday evening; that the Commissioners and Trustees should meet on Thursday morning; that the alumni sermon should be preached in the afternoon, and the commencement exercises held in the evening. The annual meeting of the Educational Society was to be held on Friday morning, and the vacation was to begin the first Friday after the first Sunday in May.

During these years repeated efforts were made by the boards and other agents to secure a library building, and increased endowments for the purchase of books. In 1858 a gift of $3,000 was acknowledged from Mr. G. B. Rich for the endowment of the library. But it was not until the meeting in 1867 that a committee was appointed to whom was referred the matter of a building. The committee presented a report of progress and the matter was referred to the prudential committee. Again in 1868 the great importance of such a building was urged upon the prudential committee and a committee of nine was appointed to raise funds for this purpose. The completion of its work belongs to the succeeding chapter, but in 1870 the Board passed a vote of thanks to Messrs. Dodge and Morgan for the money which they had promised for its erection.

Some interesting items, prophecies, some of them, of subsequent action, appear in the minutes of the Commissioners during these years. On May 12, 1858, the thanks of the Board for the collation furnished the day before to the friends of the Seminary by the ladies of the city, were given. This is the first indication of what in later years has become an established custom, the alumni luncheon. At the meeting

JAMES EDWARD PIERCE
Professor, 1865-1870

in 1859, the thanks of the Classis of Cayuga were presented to the Board for the help given Mr. Guido F. Verbeck in pursuing his studies at the Seminary. Among the many distinguished almuni of the Seminary few accomplished a greater work than did this same student in his long missionary career in Japan. At the same meeting the thanks of the Board were given to the Rev. Frederick Starr of the class of 1849, who had been appointed in 1855 the financial agent of the Seminary, for securing the introduction of gas into the Seminary building and for the planting of trees, vines, and shrubbery on the campus. This was repeated also again the next year. In 1865 the Board granted permission to the students to plant grape vines and fruit trees on the grounds. Some of the older alumni must have vivid recollections of the grapes that were thus made available for later classes on the vines in the rear of the old building. In 1861, the citizens of Auburn received the thanks of the Board for a new bell, and at the same time the four sections of the Seminary building received the names by which they were known in later years, Willard, Case, Dodge, and Douglas Halls.

The finances of the Seminary in 1859, enabled them to promise the students who needed help $2. weekly for their board, and the thanks of the boards were given to Hon. William E. Dodge and Christopher R. Roberts for their generous donations for the benefit of the students. For many years Mr. Dodge continued these donations, sometimes as many as twenty students received aid from what came to be known as "the Dodge Scholarships." Again in 1863, Mr. Roberts was thanked for the gift of $900. yearly for the support of nine students.

At the annual meeting of the boards in 1865, resolutions were adopted on the death of the Rev. Levi Parsons, D.D., of Marcellus, the last but one, Dr. Wisner, of the original Board of Trustees. Two years later, the boards adopted resolutions on the death of the Rev. M. P. Squier, D.D., one of the first Commissioners.

Plans were approved by the boards in 1869 for the celebration of the semi-centennial of the Seminary in 1870. For

many years it was believed that the Synod of Geneva did not take final action regarding the location of the Seminary until 1819, while the charter was not granted until 1820. This latter date was taken as the year of the founding of the Seminary in spite of the fact that this document expressly states that the Seminary was already established. In the same way the seventy-fifth anniversary was observed in 1895. A reading of the minutes of the Synod makes plain the fact, now accepted, that the action of that body on August 6, 1818, settled the matter and that it is the proper date for the founding of the Seminary. But the commencement of 1870 witnessed the semi-centennial celebration. The historical address was given by the Rev. Samuel Hart Gridley, D.D., of the class of 1829, from 1836 until his death in 1873, pastor of the Presbyterian Church of Waterloo, N. Y. Dr. Gridley was also a trustee of the Seminary from 1849 until his death. The address before the Society of Missionary Inquiry at this commencement was given by the Rev. Theodore L. Cuyler, D.D., pastor of the Lafayette Avenue Presbyterian Church, Brooklyn. The Rev. Charles Edwin Furman, D.D., of the class of 1828, read an original poem entitled "Past, Present and Future." The poem and the address of Dr. Gridley, with a condensed report of that by Dr. Cuyler, were edited by Dr. S. M. Hopkins and printed in a pamphlet.

At the same anniversary the corner stone of the present library building was laid with appropriate ceremonies. The marshals of the occasion were Richard S. Holmes of the class of 1868 and Mr. C. R. Ford of Auburn. Addresses were delivered by the generous donors of the building, the Hon. William E. Dodge and the Hon. Edwin B. Morgan. The Rev. Albert T. Chester, D.D., president of the Board of Trustees, also delivered a brief address, and the corner stone was laid by Dr. Condit of the Faculty. Dr. Huntington gave a brief address in presenting a fac-simile copy of the Codex Sinaiticus, prepared under the direction of the Czar of Russia, Alexander II., on behalf of its donor, Dr. Sylvester Willard. This copy of the Codex was one of fifty published on the millenary anniversary of the Russian Empire. The Rev. William G. Wisner, D.D., of Lockport, also spoke a few

words, and brought the greetings of his venerable father, then in his eighty-ninth year and the only surviving member of the original Board of Trustees. The benediction was pronounced by the Rev. Charles Hawley, D.D., pastor of the First Presbyterian Church. Then the procession was formed and marched to the Opera House, the use of which had been kindly donated for the occasion by the proprietor, Mr. George Casey. Here a dinner had been provided by the ladies of the three Presbyterian congregations of the city of which about four hundred guests partook. The blessing was asked by the Rev. Dr. Cox. Rev. G. W. Heacock, D.D., of Buffalo, was the toastmaster, and speeches were made by Dr. James H. Eells of Cleveland, Dr. Herrick Johnson of Philadelphia, Dr. Henry Kendall of New York, Dr. Joel Parker of Newark, N. J., Dr. W. E. Knox of Elmira, Dr. Samuel H. Cox and others.

In the evening a large and enthusiastic meeting was held at the Second Presbyterian Church to consider ways and means for the further endowment of the Seminary and of Hamilton College. Dr. P. H. Fowler of Utica presided. President Brown of Hamilton College presented the claims of the College, and Professor Huntington those of the Seminary. Speeches were made by several others and it was believed that the meeting had done much to further the object for which it was called. The following day, Thursday, the governing Boards met. The alumni held a meeting of more than usual interest and the exercises of the week closed with the addresses by members of the graduating class in the evening.

Succeeding the formative period and that of struggle and conflict, comes the period we have just considered, when the Seminary was finding itself and coming into its own. The struggle was not over as the story here told makes plain. But during these years it was becoming more closely attached to its environment. Its character became more mature. Its hold upon its constituency in the churches was stronger, and the loyalty of its alumni as well as their growing fame in the work of the Church at home and abroad was a more valuable asset. Its student body did not vary much

in numbers from previous years, but its alumni now numbered nearly nine hundred and throughout the world they were helping to win this world for their Lord and Master. The history thus far has been one full of self-denial on the part of the professors as well as many others who had contributed to its resources and had given to it faithful unrewarded service. The outlook for the coming years was encouraging, and the semi-centennial exercises had in them a note of joyful confidence and thankful praise for all the way in which the Seminary and its friends had been led, for the results already achieved and for the outlook into the unknown future. As the historian of the day said: "She yields the palm of patient, self-denying, persevering struggle to no Seminary in the land—and none, we believe, has accomplished more, with so feeble a beginning and with so small an amount of means. And if, in her weakness and infancy, she has done so much, what may we not expect her to accomplish in her maturity and strength?"

Chapter X.

THE ECCLESIASTICAL RELATIONS OF AUBURN SEMINARY.

1820-1916.

We have reached a place in our history where it may be well to review the whole subject of the ecclesiastical relations of the Seminary. The year 1870 marks an important period in these relations, but they are now what they have always been throughout its history, nor is there any desire on the part of the Seminary for a change in them.

In a previous chapter we have seen that the General Assembly in 1818, when appealed to with reference to the question of founding a Seminary in this region, refused to express any opinion and referred the whole matter to the Synod of Geneva for action. The act of incorporation of the Seminary passed by the Legislature of the State in 1820 recognizes in its preamble, that the Seminary was founded by the Synod of Geneva, names the first Board of Trustees and vests control of the Seminary in certain Presbyteries. They were the Presbyteries of Niagara, Geneva, Rochester, Bath, Ontario, Genesee, Cayuga, Oneida, and St. Lawrence. Commissioners, as they were called, two clergymen and one layman, were to be elected from each of these Presbyteries, and they in turn were to elect the successors of the first Board of Trustees, and also to elect the professors. The act also makes provision for "such other Presbyteries as shall hereafter associate with the said Synod for the purpose aforesaid" to belong to the number electing the Commissioners. In 1857, owing to the growth of the Presbyterian Church in the State and the increase in the number of Synods as well as Presbyteries, the act was amended so as to read that the Board of Commissioners should consist of "a representation of two clergymen and one layman from each of the

Presbyteries comprised in the bounds of the Synods of Geneva, Genesee, Utica, Susquehanna, and such other Presbyteries as shall hereafter associate with said Synods."

From time to time because of the changes in the area covered by the various Synods and Presbyteries, the number and names of the governing Presbyteries were altered, but the electing bodies both for Commissioners and Trustees remained the same. The Presbyteries that participated in the exercise of this control covered a certain territory which was naturally tributary to the Seminary and which had shared in its organization.

This government of the Seminary by two Boards, the Commissioners chosen by the Presbyteries, and the Trustees chosen by the Commissioners, continued unbroken down to March 15, 1906, when a new charter became operative. Under the charter as adopted by the Legislature in that year, with the unanimous approval of the Commissioners, Trustees, and Presbyteries involved, a Board of Directors was substituted for the two previous governing boards. The act provided for twenty-eight Directors, eighteen of whom were to be elected by the Presbyteries then participating in the control of the Seminary, one from each of them, and nine were to be chosen by the Board itself. The president of the Seminary was also, ex-officio, president of the Board of Directors, and completed the membership of twenty-eight. It is under this charter and under the control of a Board thus constituted, that the Seminary has continued its life and work to the present. The new Board was given all the powers and was to discharge all the functions of the two previously existing boards. No other ecclesiastical control than that which has just been described as vested in the Presbyteries has ever been recognized by the Seminary. The "Synodical Visitors" whose names appear in some of the earlier catalogues, exercised no control over the Seminary, but were appointed by the Synod to visit it at commencement or at other times and report to the appointing body the condition and needs of the Seminary.

We have already said that the ecclesiastical status of the Seminary was not in the least changed by the division of

the Church in 1837, nor by the subsequent changes in its character. It is also true that it was not changed by the reunion of the two branches of the Church in 1869. The position of the Seminary in its relation to the Presbyteries and through the Presbyteries to the Presbyterian Church as a whole was distinctly recognized and approved by both branches of the church in that year. In the "Concurrent Declarations of the General Assemblies," "9" reads as follows:

"In order to a uniform system of ecclesiastical supervision, those Theological Seminaries that are now under Assembly control may, if their Boards of Direction so elect, be transferred to the watch and care of one or more of the adjacent Synods; and the other Seminaries are advised to introduce, as far as may be, into their Constitutions, the principle of Synodical or Assembly supervision; in which case, they shall be entitled to an official recognition and approbation on the part of the General Assembly." (1)

Under the terms of this article, it is seen that a Seminary occupying the position and holding the relationship to the Church such as that of Auburn Seminary is entitled to the fullest recognition on the part of the General Assembly. Upon the evident meaning of these words, the Seminary has taken its stand and maintained its position during the years since the reunion.

In view of all this, it might well be considered sufficient to allow the matter here to rest. It would seem as if the relationship of the Seminary to the Presbyterian Church was sufficiently vital, and its work sufficiently controlled in the interest of evangelical Christianity. But in the era of good feeling which followed the reunion, an effort was put forth in the Assembly of 1870, looking toward greater uniformity in the matter of the control of all the Presbyterian Theological Seminaries. In view of the subsequent history of the effort, it is interesting to note at this time that this movement originated in the action of both Princeton and Union Seminaries. According to the Minutes, Princeton Seminary memorialized the General Assembly, requesting

(1) Minutes of the General Assembly, 1869, page 278.

"that the Assembly would so far change its 'plan' of control over that Institution, as to give the Board of Directors enlarged rights in several specified particulars, subject to the veto of the General Assembly." This request was granted. Union Seminary memorialized the Assembly to the effect "that the General Assembly may be pleased to adopt it as a rule and plan..... *First,* that the Board of Directors of each Theological Seminary shall be authorized to appoint all professors for the same. *Second,* all such appointments shall be reported to the General Assembly, and no such appointment of professors shall be considered as a complete election, if disapproved by a majority vote of the Assembly." If this proposal was adopted by the Assembly, the Board of Directors of Union Theological Seminary would "conform to the same." (2)

The Assembly accepted the offer so generously made by the Directors of Union Seminary and appointed a committee to secure if possible from all the other Presbyterian Seminaries the same right of veto. They invited all those Seminaries "not now under the control of the General Assembly to adopt, at their earliest convenience, the same rule and method." (3)

At the next meeting of the Board of Commissioners and the Board of Trustees of Auburn Seminary, in May, 1871, the matter was fully considered by a joint committee of the two boards, which subsequently presented a report concerning it to the Commissioners. This Board accepted the suggestion of the Assembly and appointed a committee to secure such a change in the charter, if necessary, as would permit the Assembly to exercise the right of veto in the election of professors. Such preliminary action was reported to the General Assembly by the Faculty in 1872 and referred to by the Assembly's standing committee on Theological Seminaries in the same year.

The subject came again before the boards at their meeting in May, 1873. The committee appointed for this purpose

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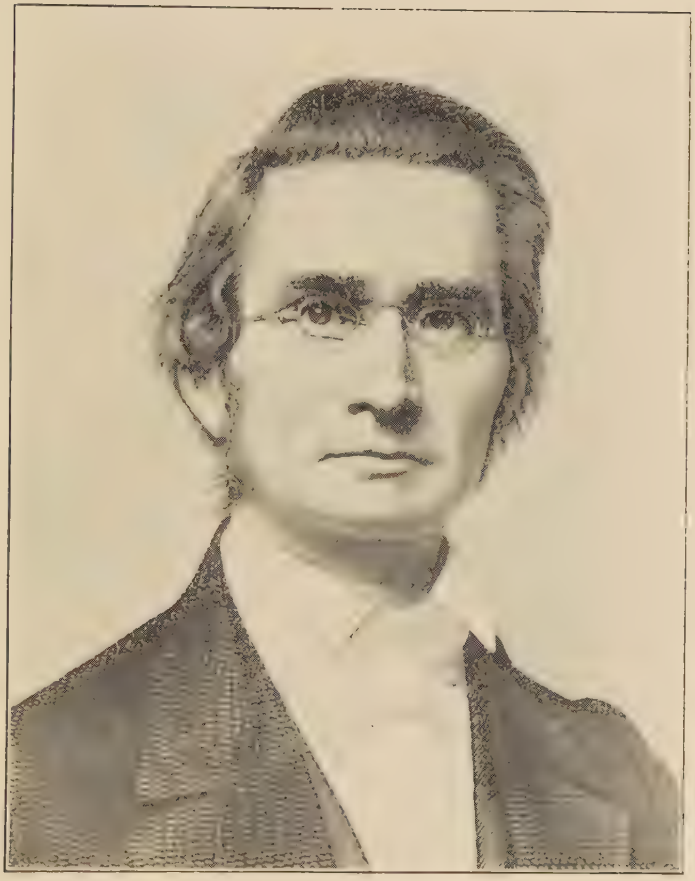
(2) Minutes of the General Assembly, 1870, page 62 and 148, 149.

(3) Minutes of the General Assembly, 1870, page 63.



JONATHAN BAILEY CONDIT
Professor, 1855-1876

presented a report which was adopted by the Commissioners, from which we make the following extract: "They find that the Board of Commissioners is invested with the sole and ultimate authority to appoint its professors and that they cannot legally delegate this power to any other body. They are, however, convinced of the fact, that they may in their preliminary action make a conditional appointment subject to the approval of the General Assembly and that the right of such approval may be accorded to and recognized from that body without necessarily interfering with their ultimate authority. The committee regard the Seminary as standing in an organic relation to the General Assembly through its Commissioners, who are themselves ecclesiastically amenable to the action of that body and that therefore there is a generic propriety in submitting their appointments conditionally to its advisory action." It is well to note, however, that such action was opposed as illegal by the board's counsel who took then the same position taken by the lawyers on the General Assembly's committee of 1915. The conclusion of the matter was stated in these words adopted as a by-law of the Board: "That hereafter the appointments of professors in this Seminary be primarily made conditional upon the approval of the General Assembly, and that such appointments be complete and authoritative only upon securing such approval." At the subsequent meeting of the Assembly this action was reported as giving the Assembly "the veto power" in the election of professors.

It will be recalled that in the controversy which arose between Union Seminary and the General Assembly, the former called in question the validity of the compact of 1870 and also stated that in the preceding October, 1892, the Board of Directors had terminated that compact. The Assembly dissented from this opinion and declared that "it is wholly without warrant." (4)

The Assembly of 1894 appointed a committee of fifteen to confer with the Theological Seminaries and endeavor to carry out the suggestion that the charters be amended so as

(4) Minutes of the General Assembly, 1893, page 160.

to give the Assembly direct control of them. The committee met with the Auburn Commissioners at a special meeting on November 21, 1894, when the matter, so far as Auburn was concerned, was thoroughly discussed, and definite conclusions reached by the Board. At the same time the Board signified its willingness to have a further conference with the committee and invited it to meet with the Board at the annual meeting in May following. This further conference was held, and the action then taken is so important in its bearing upon the subsequent history of these negotiations, that it is here given in full.

"The Board of Commissioners of the Theological Seminary of Auburn, in the State of New York, being met in their annual session on this 9th day of May, 1895, express their gratification that several members of the General Assembly's Committee of Conference with the Theological Seminaries have accepted the invitation to meet and confer with them at this time.

"The Commissioners have listened with interest and pleasure to the explanations given by these gentlemen of the various changes in the charters and methods of control of the Theological Seminaries recommended by the Assembly of 1894; and express the sincere trust that this cordial conference, with its frank interchange of opinion, has resulted in a better mutual understanding of both the views and purposes of the Assembly, and of the peculiar and advantageous position occupied by this Seminary.

"The Board desires to remind the committee of conference, and through them the General Assembly, that the Theological Seminary of Auburn is, by its charter, under the direct and efficient control of eighteen Presbyteries within the State of New York. With these Presbyteries rests the absolute and exclusive right to elect from their own number the members of this Board of Commissioners, by whom in turn the Trustees and professors of the Seminary are selected.

"This constitutes a method of direct ecclesiastical control by which this Seminary was already, within the meaning of article nine of the concurrent declarations of 1868 of the

reunion compact, under Synodical supervision; and which, we believe, must afford a more effective safeguard against any possible perversion of funds or franchises than restraint by the General Assembly could possibly secure. This method has also approved and commended itself by its successful and harmonious operation for three-quarters of a century.

"In view of these facts whereby the charter and government of Auburn Theological Seminary seem already to secure all these substantial ends desired by the General Assembly, and in view also of the difficulties and dangers unavoidably attendant upon any attempt to modify a venerable charter, this Board is constrained to reaffirm its judgment, as expressed in November last, that it is inexpedient to take any action which may have in view any changes in the charter, relations, or methods of control of this Seminary."

At the same time the Board of Trustees adopted the following resolution: "Resolved that it is the sense of this Board that it is inexpedient to consent to any change in the custody and care of the funds of this institution or in the mode of the election of members of this Board."

It would seem as if this conference ought to have settled definitely the whole matter so far as Auburn is concerned. Subsequently in their report to the General Assembly the boards endeavored to make plain to that body the close ecclesiastical relations existing between the Seminary and the Presbyterian Church through the Presbyteries, their unshaken judgment that this was satisfactory and sufficient, and their continued loyalty to the church. The Seminary, however, continued to report to the Assembly year by year.

What Auburn regards as the final stage in this discussion was entered upon when the Assembly's committee on Union Theological Seminary reported in 1915, that the duty of selecting professors in that institution is vested in the Board of Directors, and that "any attempt to delegate this power of selection to any person or tribunal, in the absence of express authority in the charter, would be of necessity ultra vires, and hence null and void. No such authority is found in the charter. From this it follows that the compact

of 1870 is legally unenforceable, and the action of the directors of Union Theological Seminary in returning to the charter method of selection of professors was, in the opinion of your committee, in conformity with their legal duty." This report was adopted by the Assembly.(5)

At the annual meeting of the Board of Directors of Auburn Seminary in May, 1916, its committee, to whom had been referred the whole matter, reached the conclusion, agreeably to the action of the Assembly of 1915, that this compact to which Auburn was also a party was null and void with reference to them. The committee declared "that the Charter of Auburn Seminary vests its governing boards with the duty of selecting professors, and does not grant to it the power to divest itself of this duty." The legal counsel of the Board advised it that this was the correct interpretation of the charter and that the predecessors of this Board acted beyond their powers in seeking to confer upon the Assembly the right to veto the selection of a professor, and that the compact they entered into with the Assembly was therefore null and void. This was only affirming on the part of the directors what had already been affirmed by the General Assembly of 1915.

As a result of this history and the successive action of the boards and the Assembly, the following conclusions were reached by the Board of Directors and embodied in resolutions:

"1. That the Board of Directors of Auburn Theological Seminary hereby accept the interpretation and decision of the General Assembly of the Presbyterian Church of the U. S. A., meeting in Rochester, May, 1915, that the 'compact of 1870 is legally unenforceable.'

"2. That the Board of Directors hereby bears testimony to the unbroken friendship between the Seminary and the Assembly in the past and takes this occasion to reaffirm its declaration of the loyalty of this Seminary to the Presbyterian Church, with which it is in ecclesiastical relation through its organic connection with the Presbyteries in

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(5) Minutes of the General Assembly, 1915, page 148.

Central and Western New York, maintained now as from the first; which through these ninety-eight years of history, the Seminary has sought to serve with all fidelity; and which it intends to serve in coming years with fullest service and devotion.

"3. That the Board of Directors instruct the Faculty to report annually, matters of interest to the Assembly for its information."

The final chapter, it is hoped, in this prolonged discussion was written by the Assembly of 1917. As a substitute for the recommendations of the Committee on the Relations of the Theological Seminaries to the General Assembly the Assembly adopted the following resolution: "That the Committee's Report of the results of its investigations has convinced the Assembly that its present organic relation to the Theological Seminaries is as close, as complete, and as satisfactory as it can be made without danger to charter rights, to trust funds, and to the efficiency and harmony of administration." (6)

Once more, it is well to say, as we conclude the historical survey of these relations, that they remain today the same as when the Seminary was founded, that the action of the Board of Directors in 1916 has not in a single item changed this relationship, that the Seminary is today, as it has always been, loyal to the Church to which it belongs, and that it is subject to the control of the Presbyteries which elect two-thirds of its Board of Directors.

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(6) On this whole subject, see Auburn Seminary Record, Vol. 12, pp. 242-250. Minutes of the General Assembly, 1917, page 118.

Chapter XL.

CONTINUED PROGRESS.

1870—1893.

The Faculty. Salaries. Special Lectures. Curriculum. Students. Relation of the Governing Boards to each other. Examinations. Lay College. Library Building. Removal of Seminary and Increased Endowments. Morgan Hall.

This period covers the history of the Seminary from the observance of the semi-centennial in 1870 to the election of its first president. It is marked by many changes in the Faculty, considerable enlargement of the curriculum, a large increase in the endowments, and the erection of the library building and Morgan Hall.

At a special meeting of the boards on August 23, 1870, the death of Professor James E. Pierce was reported, and a committee was chosen to select his successor. The boards adjourned to meet on call, and such a meeting was held the following November 22nd. At this meeting the Rev. Willis J. Beecher was elected to the chair of Hebrew and Old Testament Literature. He was inaugurated on May 10, 1871. Thus began the long and distinguished career of Dr. Beecher in this Seminary which came to a close on his resignation of the chair in May, 1908. During these years he taught every class that entered the Seminary. Dr. Beecher was born in Hampden, Ohio, April 29, 1838, and was graduated from Hamilton College in 1858. He taught in various places after his graduation until he entered Auburn Seminary, from which he was graduated with the class of 1864. His first pastorate, beginning June, 1864, was at Ovid. He remained here only a year, when he accepted the professorship of Moral Science and Belles Lettres in Knox College. From 1869 until he came to Auburn, he was pastor of the First Church of Christ at Galesburg. During his meany years in

connection with the Seminary his work was not limited to the class room. In all civic and religious movements in the city he was a helper and guide. He rendered valuable services as a trustee of Wells college, and of Clifton Springs Sanitarium. He was for many years a contributor to the "Sunday School Times," and through this paper and his many books and pamphlets sought to guide others in the study of the Bible. His life was full of abundant service by which the whole Christian world was enriched. After his resignation from the professorship he continued to lecture and write until his death on May 10, 1912.

In May, 1873, Dr. Condit's resignation was accepted, and in the following September, the Rev. Herrick Johnson, D.D., was elected as his successor. Dr. Johnson was graduated from Hamilton College in 1857 and from Auburn Seminary in 1860. He had successful pastorates in the First Presbyterian Church of Troy, the Third Presbyterian Church of Pittsburg, and the First Presbyterian Church of Philadelphia, from which he was called to Auburn, beginning his work here in September, 1874. He remained until 1880, when he resigned to become pastor of the Fourth Presbyterian Church of Chicago. In 1884 he became professor of Homiletics and Pastoral Theology at McCormick Theological Seminary, where he remained until his death November 20, 1913, for the last five years as professor emeritus. Dr. Johnson was Moderator of the General Assembly in 1882, and for many years was one of the most noted and eloquent preachers in the Presbyterian Church, and a leader in its ecclesiastical gatherings. He was an inspiring teacher, with a passion for preaching, regarding it as a great and glorious undertaking, and no student left his classroom without having caught in some measure this feeling. They all found in him a friend and always cherished for him a loving admiration. Through the volume entitled, "The Ideal Ministry," containing some of the lectures he gave successive classes, his voice is still potent in the training of young preachers.

After the resignation of Dr. Johnson, the Rev. Anson J. Upson, D.D., LL.D., was elected as his successor. Dr. Upson continued in the active exercise of his professorship until

his resignation on account of his health in 1887. He was then elected professor emeritus, and so remained until his death June 14, 1902. Dr. Upson was a professor from 1845 to 1870 in Hamilton College, from which he was graduated in 1843, and pastor of the Second Presbyterian Church of Albany, from 1870 until he came to Auburn. He was a regent of the University of New York from 1874, and its Chancellor from 1892, until his death.

Upon the resignation of Dr. Upson, the Rev. Timothy Darling, D.D., was elected as his successor. Dr. Darling continued to occupy the chair to which he was chosen until his election July 22, 1890, to the chair of Christian Theology. Here he served the Seminary with great fidelity until his death, which came suddenly on February 3, 1906. Dr. Darling was a native of Nassau, Bahama Islands, was graduated from Williams College in 1864, and from Union Seminary in 1869, was assistant pastor of the First Presbyterian Church, Baltimore, 1870-73, and pastor of the First Presbyterian Church, Schenectady, from 1873 until he came to Auburn.

After the transfer of Dr. Darling to the Chair of Christian Theology, the Rev. David R. Breed, D.D., of Western Theological Seminary and an alumnus of Auburn, class of 1870, was elected as his successor, August 12, 1890. Dr. Breed, however, declined the election, and for the year 1890-1 the chair was filled with much acceptance by the Rev. A. H. Quint, D.D. On June 29, 1891, Rev. Arthur S. Hoyt, D.D., professor of English Literature and Public Speaking in Hamilton College from 1886 and a graduate of Auburn in 1878, was elected to this chair, a position which he has continued to fill to the present time.

Dr. Edwin Hall resigned his professorship of Christian Theology on May 11, 1876, owing to ill health. As his successor, the Rev. Ransom B. Welch, D.D., LL. D., was chosen, and filled the position until his death, June 29, 1890. As already stated, Dr. Welch was succeeded by Dr. Darling. Dr. Welch was born in Greenville, N. Y., January 27, 1824, and was graduated from Union College in 1846. After teaching for a few years he studied at Union Seminary, then spent two years at Andover, and two at Auburn, graduating

WILLIS JUDSON BEECHER
Professor, 1871-1908

with the class of 1852. After several years in the pastorate, interrupted by ill health, he became in 1866 professor of Logic, Rhetoric, and English Literature in Union College. Here he remained until he was called to Auburn in 1876. Dr. Welch was a scholar, but his scholarship was related vitally to life. "He was devoted to the highest ideals and tireless in his efforts to realize them."

On May 8, 1884, the Rev. James S. Riggs, D.D., then pastor at Fulton, and a graduate of Auburn in 1880, was elected adjunct professor of the New Testament, and in the following October he was inaugurated. In 1887 Dr. Riggs became full professor of New Testament Theology and Literature, which chair he still holds.

On June 21, 1893, Dr. Huntington, who for thirty-nine years had held the chair of Biblical Criticism, and Dr. Hopkins, who for forty-six years had been professor of Church History and Polity, resigned. Each of them was made professor emeritus. During 1890-91, Rev. Edward W. Miller had been assistant in Church History. Upon the resignation of Dr. Hopkins, the Rev. Theodore Weed Hopkins, D.D., pastor of the Central Presbyterian Church, Rochester, was elected as his successor.

Dr. Hopkins was born in Cincinnati, Ohio, January 6, 1841; was graduated from Yale in the class of 1864, and from Rochester Theological Seminary in 1873. He was professor of Church History in Chicago Theological Seminary from 1874-'80; pastor of Central Presbyterian Church, Rochester, 1881-'87, and held the chair of Church History at Auburn from 1893-'95. During most of the intervening years his home was in Rochester, where he was engaged in literary work and in supplying various churches. He died there January 23, 1916.

Perhaps the most important change or addition to the Faculty during these years, an addition that marked a change of policy on the part of the Seminary, was the election on May 11, 1893, of the Rev. Henry M. Booth, D.D., as president of the Seminary. This office was created at that time. Hitherto, the Faculty had elected its own chairman, but the

Seminary had had no president. The history of Dr. Booth's presidency belongs to the next period.

The question of the salaries of the Faculty does not occupy as much space in the minutes of the two boards during this period as in previous years. On September 1, 1873, the salary of a full professor was fixed at $3,000, where it has remained ever since.

It was also during these years that the custom was introduced of having courses of lectures outside the regular curriculum. This was due to the action of the Commissioners in 1874. From year to year the Board made small appropriations for this purpose, but for most of the courses that were subsequently given special funds were provided by friends of the Seminary. In 1880-1, Mr. George C. Buell of Rochester provided for a course of four lectures by Joseph Cook, and another course by Professor J. W. Dawson, D.D., LL.D., of Magill College, Montreal, on the subject, "Geological Features of Bible Lands as Illustrating Bible History." Two other courses of much importance should also be mentioned here, provided by Mr. Henry A. Morgan. Professor C. A. Young of Princeton College gave a course on "Theology and Astronomy" in February, 1885. In November, 1886, the Rev. William Hayes Ward, D.D., gave a course on "Recent Explorations and Discoveries in Mesopotamia." In the years that followed a goodly number of other courses were given. Mr. Henry A. Morgan of Aurora again and again is thanked for providing these. Such lectures as one on the "Scientific Evidence of the Supernatural," by Professor Henry S. Williams, Ph.D., of Cornell University, and on "Selected Biblical Monuments, and their bearing on Scripture," by the Rev. H. S. Osborne, LL.D., of Oxford, Ohio, added much to the value of the curriculum. In 1890, Miss Amelia B. Edwards lectured on the "Buried Cities of Ancient Egypt." Single lectures were also given during these years by many prominent pastors and distinguished experts in special lines of church life and work.

During these years the curriculum received considerable enlargement. There were not many new courses offered, and no new department was created, but the former courses

began to take on a larger and more comprehensive character. This was especially true in the departments of Old and New Testament and of Homiletics and Pastoral Theology. At the annual meeting of the boards in 1889, the opening day of the Seminary year was fixed for the third Wednesday of September, a date still retained. The average attendance of students during these years was lower than in either the preceding or succeeding period, being only forty-eight. Twenty-three classes graduated 344 men, an average of fifteen to a class.

Repeatedly during the history of the Seminary the question had arisen in the boards with reference to the duties and responsibilities of each of them. Again and again a committee had been appointed to define their duties, and limit their responsibility. It seemed a difficult question to settle. More than once the question of the consolidation of the two boards had been discussed, and in 1891 on a report of a committee which had been considering the matter for several years, a plan for such consolidation was adopted by them, but there it was permitted to die. No action was taken changing the charter or carrying into effect the conviction that the double-headed arrangement was cumbersome and out of date.

Another frequent source of irritation evidently in the Board of Commissioners was its inability to secure proper effort on the part of the committees appointed to attend and report upon the examinations at the close of the Seminary year. Repeatedly action was taken by the Board defining the duties of such committees, appointing the time for them to meet and the manner in which they should perform their duties and make their reports. In 1885, the examiners were directed to "take more part in the examination," and "that they may do this orderly and intelligently, they shall specially prepare for the examination." The repetition of such instructions reveals the difficulty with which they were carried out, and the fact that these committees then, as possibly those appointed for similar purposes in later years, performed their duties in a very perfunctory manner.

At the annual meeting of the boards in 1876 a communication was received from the Presbytery of Cayuga respecting "a College or Institute for Laymen" to be established at

Auburn. The action of the Presbytery had been suggested by the Rev. S. W. Boardman, D.D., then pastor of the Second Presbyterian Church of Auburn. It was taken in view of the increasing demand for trained workers among the laymen and on the ground that this demand would continue to grow more urgent. It was felt that the Theological Seminary provided some of the necessary agencies by which such an institution could be founded and carried to a successful issue. The matter was presented to the Faculty and to both the governing boards, and received from them all hearty and unanimous approval. A committee was appointed by the boards, of which the Rev. Herrick Johnson, D.D., was chairman, to consider and report upon the proposal. Subsequently when the action of the boards was reported to the Presbytery, it also appointed a consulting committee with the same chairman. The following year, 1877, the committee under Dr. Johnson reported progress, and asked to be continued. Their report was accepted, the committee continued, but no record appears of any subsequent action of the Presbytery or the governing boards.

During these years the Seminary lost some of its most devoted friends, among them almost the last survivors of those who helped to found the institution, or determined its character and work during its early years. At the meeting in May, 1873, resolutions were passed upon the death of the Hon. William E. Dodge, who had been such a generous giver to the library, the endowments and the scholarships of the Seminary for many years. At the annual meeting in May, 1888, the death of Dr. Richard Steele at the ripe age of 92 years was reported. For many years Dr. Steele served the Seminary as treasurer, and from 1840 as a Trustee. Appropriate action was taken by the boards upon his death. The death also was reported to the boards at this meeting of the Rev. Laurens P. Hickok, D.D., LL.D., who far a time filled so ably the chair of Christian Theology.

Frequent reference has been made in this history to the action of the boards with reference to the library. It had grown rapidly, and had outgrown its accommodations in the old Seminary building. A committee was appointed to secure

funds for a new building, and in 1870 it reported that funds had been provided for such a building by the Hon. William E. Dodge of New York, and Col. E. B. Morgan of Aurora. The corner stone of this building was laid, as we have said, with appropriate ceremonies at the celebration of the semi-centennial of the Seminary in 1870. At the commencement in 1872, it was formally dedicated to the uses for which it was erected and has been occupied ever since by the constantly growing library of the institution. For its day it was regarded as a very large and generous gift. Erected before the development of modern library architecture, it did not partake of the convenient features which would now be provided in such buildings. It was regarded as fireproof, and with some necessary changes in its internal arrangements, it will serve the Seminary for many years to come. In 1873, the Hon. A. H. Porter of Niagara Falls gave $5,000 for the purchase of books in Patristic and Rabbinical literature. This money was expended under the supervision of Professor Hopkins, and provided the Seminary with a valuable collection, which was placed in what is known as the Porter Alcove.

During this period, as in the earlier years of the Seminary's history, repeated efforts were made to increase its endowments. No large amounts were secured, but frequent additions were made so that at the semi-centennial it was reported that the total productive endowments of the Seminary amounted to about $200,000. It was recognized then, as it had been less clearly seen in early years, that if the Seminary was to continue to meet the requirements of the day it must have largely increased endowments, and better facilities for carrying on its work. The movement begun in 1870 to secure increased endowments for the Seminary, and Hamilton College, which was then under the care of the Synods of this state, brought some increase, but the amount fell far short of what seemed absolutely necessary. The situation which faced the Seminary in 1872 was serious. Dr. Willard called attention to it when the boards were in a joint meeting in May, 1872, and expressed his willingness to give one-tenth of any amount up to $100,000 that might be raised

in the ensuing six months. A committee was appointed which endeavored to secure this amount but with little success. Thus the matter stood when at the annual meeting of the boards in May, 1873, before the Trustees and Commissioners in joint session, the Rev. J. J. Porter, D.D., reported that the Hon. E. B. Morgan of Aurora had submitted certain proposals with reference to increased endowments and the removal of the Seminary. In brief they were as follows:

All needed legislation was to be obtained that would make the removal of the Seminary to Aurora legal. When this was accomplished, Col. Morgan proposed to deed to the Seminary twenty acres of land in the village of Aurora, situated directly upon the shore of Cayuga Lake, and, as he felt, admirably adapted for all of the required buildings, including the residences of the professors, and room for growth in the future. In order to ensure the permanency of the Seminary in the said location, Col. Morgan would retain a reversionary interest in the land so given until the year 1900, when that interest would cease if the Seminary still remained on that location. He further proposed to present to the Seminary the sum of $300,000 and become responsible for the securing of $100,000 additional. Col. Morgan also proposed to advance from time to time all the money that should be required for the erection of the buildings and preparing the grounds, the balance of the $400,000 to be paid when the buildings and grounds were actually occupied by the Seminary. The letter containing this proposition was dated April 5, 1873. When presented to the boards it was accompanied with another letter dated May 8, 1873, the day of the annual meeting of the boards, which read as follows:

"To the Commissioners and Trustees of the Auburn Theological Seminary,

GENTLEMEN:

I have been deeply impressed with the proceedings of this meeting and for the first time have been made aware of the great interest of the citizens of Auburn in this institution. The offerings of the ladies and children, of the young men and those least able to bear the burdens of society, have struck a chord in my nature that larger contributions from

the wealthy could not have done and it induces me to tender an additional proposition. The Seminary located here should not be removed unless there should exist a necessity for it. The least amount that is estimated for its wants here is three hundred thousand dollars. If two-hundred and twenty-five thousand dollars can be secured in sixty days from this time, I will contribute seventy-five thousand dollars more and the Seminary shall remain here. If not so secured then your boards shall resolve to remove it agreeable to my first proposition just made.

With great respect,
Very truly yours,
E. B. Morgan."

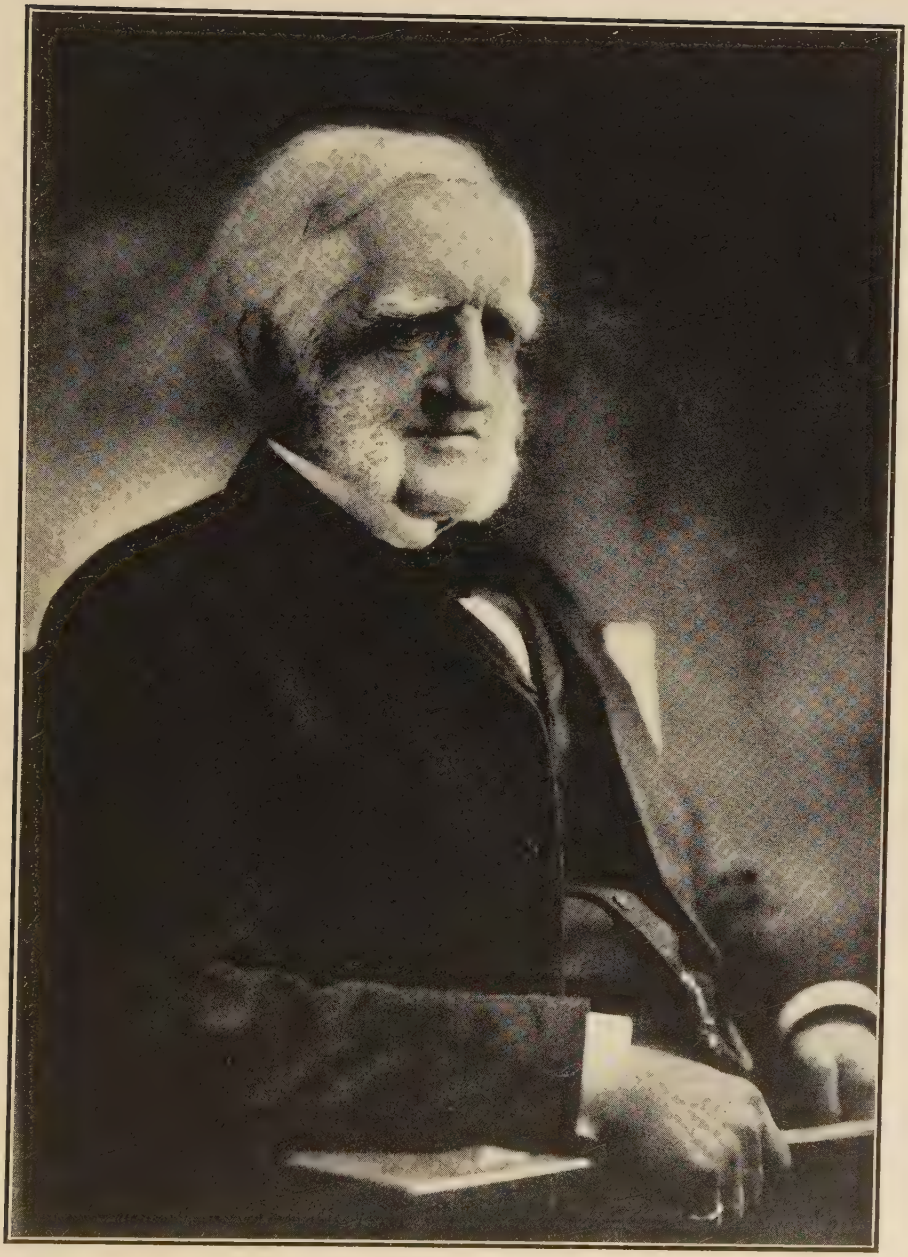
Dr. Porter also stated that Mr. M. L. Brown on behalf of the citizens of Auburn had pledged from forty to fifty thousand dollars to the Seminary funds on condition that it be not removed from its present site. A committee of the Synod on the endowment of Hamilton College and Auburn Seminary was in favor of the acceptance of the original proposition, but the boards felt that a decided effort ought to be made to secure the amount which would enable Auburn to retain the Seminary. A committee for that purpose was appointed by the boards. It met for organization on May 9, 1873, and immediately laid out its plan of work. It was determined to secure if possible $125,000 of the amount in Auburn and immediate vicinity, and $100,000 from outside. The Rev. A. M. Stowe was appointed the agent to secure the latter amount. He succeeded in obtaining sufficient subscriptions to ensure this amount from friends of the Seminary in the city of New York and elsewhere. Mr. Robert Nelson who had been appointed to canvas Auburn and vicinity, reported at the same time, July 5, 1873, that $68,700 had been secured. Three days only were thus left of the sixty to secure the remaining sum of $56,300. The committee did not know in what direction to look for the needed amount. A special service was held in the First Church on Sunday evening, July 6th, and earnest appeals were made then and through the press to the friends of the Seminary to rally to its support, and insure its remaining in the city. The committee

spent much of the time Monday and Tuesday in session in the First Church, and in prayer regarding ways and means for securing the needed money. Within fifteen minutes of the close of the sixty days limit the members of the committee signed a paper pledging themselves to secure the balance of the amount needed within five years in equal annual instalments with interest on all sums unpaid annually from the date thereof. It is fitting that the names of the committee should be given here, for doubtless it would have been difficult for all of them combined to have personally paid the amount which they pledged themselves to secure. They were

Charles Hawley,
S. W. Boardman,
Joseph R. Page,
M. W. Goertner,
Alexander McLean,
A. M. Stowe,
E. A. Huntington,
A. H. Goss,
M. L. Brown,
Richard S. Holmes.

The next morning the committee on retaining the Seminary in Auburn proceeded in a body to Aurora to report their work to Col. Morgan. At Cayuga they met the Synodical Committee of eight who had been charged by the Synod with the duty of beginning that very day the steps which would lead to the removal of the Seminary. The latter committee had been confident that this would be the final outcome of the whole matter.

Upon arrival at Aurora the committee was cordially welcomed by Col. Morgan, and after suitable greetings and the presentation of the result of their work, Col. Morgan signified his acceptance of it as meeting substantially his proposition, and thus assured the committee that the Seminary would remain in Auburn. The Rev. A. M. Stowe was continued as financial agent until this bond of the committee was cancelled, and the boards resolved that all gifts for the general purposes of the Seminary were to be credited on this bond until it was cancelled. Five years later, on May 9,



HERRICK JOHNSON
Professor, 1874-1880

1878, it was reported to the boards that this bond had been fully paid.

At a meeting of the boards, September 17, 1873, the committee having the matter in charge reported that the $300,000 for the increase of the endowments and for the erection of buildings had been secured. The building of a new dormitory to be known as Morgan Hall was then authorized by the boards. $100,000 was appropriated for this purpose, $75,000 of which consisted of the gift by Col. Morgan. A committee was appointed to superintend its erection, consisting of E. G. Selover, E. B. Morgan, Dr. E. A. Huntington, Judge I. S. Spencer, Dr. A. A. Wood, R. A. Nelson and T. C. Maxwell. The committee decided upon plans for the building, and appointed Mr. E. G. Selover, the general superintendent of its construction. Work was begun at once. Under the careful supervision of Mr. Selover the contracts were let and the building erected and completed within the appropriation for that purpose. The building was so far completed that it was dedicated at commencement, 1875, and it was occupied by the students with the opening of the year in the following September. At that time, it not only contained rooms for the students, equal to those of any dormitory then in existence, but also a dining room and kitchen, and for a goodly number of years the students' boarding club had its headquarters in this building. The building remains substantially as then completed, having received from time to time such repairs and refurnishings as were necessary in view of its constant use. Instead of students' rooms, the lower floor now contains a newspaper reading room, a room for the Dayton Memorial Reference Library, a seminar room and the offices of the administrative force of the Seminary. In 1914 electric lighting was introduced and bathrooms were placed on each floor.

In 1880 $40,000 were raised for the endowments of the various chairs, $10,000 of which was given by Dr. Willard. In 1890, in connection with the proposition to secure a president and erect a chapel, a committee was appointed, of which the Rev. W. H. Hubbard, D.D., was chairman, to raise $200,000. The same year Dr. Hubbard reported that $50,000

had been secured for the endowment of the president's chair. It was also during this year that the Seminary came into possession of $36,000 from the estate of Dr. Welch for the erection of a chapel and class rooms. It was urged that $20,000 additional should be raised for this purpose, and in the following year, 1891, the increased amount needed was named as $30,000.

In 1884, Mr. James Seymour resigned after thirty years of loyal and faithful service as Stated Clerk of the Board of Commissioners, and in 1887, after Rev. A. M. Stowe had given fourteen years of devoted service, the office of financial secretary was abolished.

The minutes of the Commissioners repeatedly contain action taken by the Board with reference to the papers presented by the students in the written examinations. For example, on May 10, 1888, the Board requested the Faculty to "urge upon the students frequently throughout the course the very great importance of cultivating good spelling and a legible chirography." Again at the annual meeting in 1892, a committee was appointed by the board to "express to the students of the Seminary the high importance the Commissioners attached to the accurate and polished use of the English language." It is evident from such actions as these that the difficulty connected with the handwriting of students and their use of the English language does not belong to degenerate modern days.

Chapter XII.

CONTINUED PROGRESS.

1893—1899.

The First President. New Buildings. Changes in Faculty. Finances. Mid-winter Conference. Special Lectures. Auburn Seminary Review, and, Record. Students.

The first president of the Seminary, the Rev. Henry M. Booth, D. D., was elected in 1893 and continued to fill that position until his sudden and greatly lamented death on March 18, 1899. Dr. Booth was a courtly, gracious Christian gentleman, and had a distinguished career. He was born in New York, October 3, 1843, in a home blessed above many with all that enriches life, and where those who were prominent in religious and educational work, in the philanthropic and business world, were welcome and delighted guests. He was graduated from Williams College in 1864, and from his Alma Mater he received the honorary degrees of D. D., and LL. D. He was graduated from Union Theological Seminary in 1867, and was ordained and installed pastor of the Presbyterian Church in Englewood, N. J., by the Fourth Presbytery of New York, September 19, 1867, and remained there until his removal to Auburn in 1891. Here he was president and professor of Practical Theology, and greatly endeared himself to his students and colleagues. Dr. Booth published several volumes of sermons, and was a frequent contributor to the religious press.

The year 1894 witnessed the completion of the chapel and lecture rooms. The former was built as a memorial to Dr. and Mrs. Sylvester Willard by their daughters, the Misses Caroline and Georgia Willard. The latter, the Welch Memorial building, was erected from the bequest of Dr. Welch, as already stated, with a sufficient addition to insure the completion of the building. The dedication of these build-

ings took place on October 24, 1894. President Booth delivered the sermon, the subject being "Belief and Speech," from the text, II Corinthians 4:13, "We also believe and therefore speak." The presentation of the chapel on behalf of the Misses Willard was made by the Rev. W. H. Hubbard, D. D., and the reply on behalf of the Board of Trustees was given by the Rev. Levi Parsons, D.D., president of the Board. The prayer of dedication was offered by Dr. Beecher.

In 1895 the Diamond Jubilee of the Seminary was celebrated. The historical address on this occasion was given by Dr. Beecher. In a series of paragraphs, he summarized the important events which had occurred in the history of the Seminary since 1870. Even at the expense of repetition, it may be well to give this in brief.

(1) The changes in the constituency of Auburn Seminary brought about by the reunion of the New and Old School Presbyterians and consequent increase in the number of Presbyteries which henceforth shared in its government. (See Chap. X).

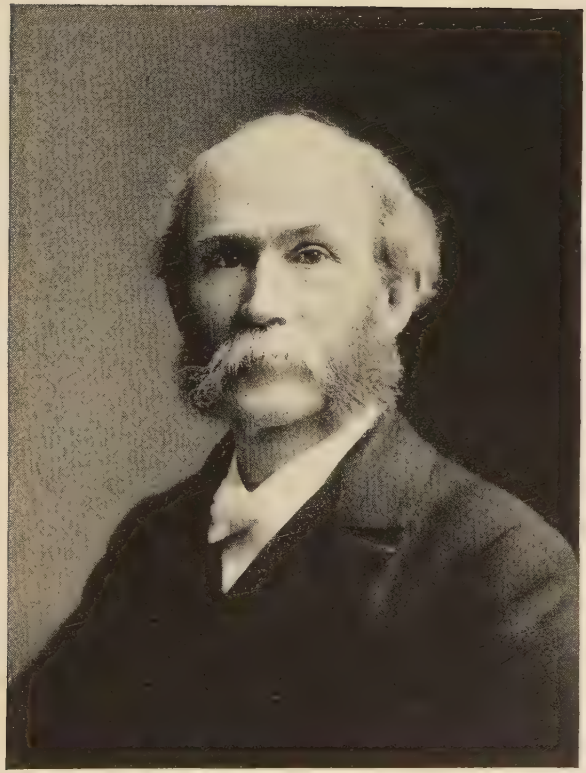
(2) The movement for additional endowment in 1873, including the proposition to remove the Seminary to Aurora, and the final result in the building of Morgan Hall and the addition of $200,000 besides to the funds of the Seminary. (See Chap. XI).

(3) The laying of the corner stone of the Welch Memorial Building and the Willard Memorial Chapel in 1892. In this summary of events Dr. Beecher mentions also the courses of special lectures, then a new thing in Seminary work, which had already been given. (See Chap XI).

(4) The movement which led to the election of the first president of the Seminary and the development described in this chapter which followed this action. Here, as in so many other things in its history, Auburn has been in advance of nearly all of the seminaries of the country, being one of the first to have a president. This example has been followed by many of the larger seminaries.

At the annual meeting of the alumni in May, 1897, services were held in commemoration of the connection for fifty years with the Seminary of Rev. Professor Samuel M.

ANSON JUDD UPSON
Professor, 1880-1902



TIMOTHY GRENVILLE DARLING
Professor, 1887-1906

Hopkins, D. D. No one has ever remained in the faculty as many years as did Dr. Hopkins.

Mention has already been made of the election to the chair of Church History of the Rev. Theodore W. Hopkins, D. D. In 1895, Dr. Hopkins resigned his chair and the Rev. Edward Waite Miller of the class of 1891 was elected instructor in Church History. Next year he was elected professor, and was inaugurated on January 6, 1896. The charge was delivered by Dr. Samuel M. Hopkins, and Prof. Miller's inaugural address had for its subject, "John Wyclif and the first Stage of the English Reformation." As illustrating Dr. Hopkins' style and as an expression of the spirit and attitude of the Seminary to Church History, several paragraphs are here quoted from the charge given to Dr. Miller:

"You will not be likely to accept the doctrinal conclusions of any period in the past as authoritative or final. They are only approximately true. We have learned to believe with John Robinson that there 'may still be much light to break forth from the Word of God,' and with one of the calmest and wisest of thinkers, Bishop Butler, that 'it would be nothing strange if in a book so long and so carefully studied as the Bible there should still be many things imperfectly or not at all understood.'

"The Nicene Creed did not unite the Church; nor does it express today in any intelligible terms the absolute truth as to the great mystery of the God-head. The so-called Athanasian Creed, which assigns to eternal perdition whosoever does not wholly and firmly believe every one of forty-four propositions absolutely beyond the scope of the human intellect exhibits the *ne plus ultra* of theological presumption and bigotry.....It is still true as Augustus Neander was fond of saying, that *Pectus facit theologium.* The seat of Theology, regarded as religion, is in the affections. It is love and not logic that constitutes the life of Christianity.....

"You are not likely to impress the future ministry of the Church whose guide you will be, with any extravagant estimate of the value of Church Councils.....

Councils, in fact, and conventions are not much more than jumping jacks which kick and flourish their arms as the strings are pulled by adroit manipulators. If the sentiment of the Church has set, or can be represented as having set, in the direction of Scriptural truth and order, the council may be expected to decree orthodox conclusions. If some transient gust has given a side whirl to public sentiment, we may have only a hasty dictum which will be blown away when the steady current of religious opinion resumes its sway.

"Church History, as well as political history, shows how easily a so-called deliberative assembly can be turned into a half-crazed mob; and surely nothing can illustrate more forcibly that divine wisdom which watches over the fortunes of the Church than the way in which ignorant and fanatical Synods, presided over by wicked Bishops, have been compelled without or against their wills, to bear witness to the truth. A mediaeval council was often nothing better than —to use the vigorous English of the Westminster divines— a 'synagogue of Satan' or at best an expression of 'Catholicism' minus 'Christianity.' Of the whole number, it may be said, I believe with truth, that the only two respectable ones were the Council of Trent and the Westminster Assembly, and each of them would have gladly exterminated the other

.....

"Let me not be understood by any means, as recommending to you an unhistorical view of the Church's past. A historian should be of all men a man of broad and liberal mind; free from narrow prejudices and hide-bound views of things; dwelling in a serener region than one vexed by petty disputes about the minima of creed or system. On the other hand, he, as certainly, should not be a literary radical. The events of the Church had each its own significance and legitimacy at the time. To the eye able to discern it, they contained a prophecy of what was to follow, as the present contains, to borrow from science her well known shibboleth, the 'promise and potency of the future.' "

At a special meeting of the Board of Trustees, September 8, 1897, Mr. Levi S. Gates, then of Buffalo, was elected

treasurer and financial agent of the Seminary. Mr. Gates continued as treasurer until his resignation on account of failing health in May, 1916. He was a faithful and efficient officer.

During this period a renewed attempt was made, beginning with May, 1895, to increase the endowments of the Seminary. A committee was appointed to secure if possible $300,000 additional. From time to time this committee reported progress, but without visible results until after the close of this period.

In 1898 there was first held what became known as the "Mid-winter Conference." This was maintained with marked success until the twelfth one had been held in February of 1909. These conferences brought together a large number of the alumni and friends of the institution and a goodly array of speakers presented some of the great themes of theology and the practical problems that confront the church today. During the later years of its existence, however, the alumni felt increasingly the difficulty of attending a conference at that time of the year, and resolved with the consent of the Commissioners to introduce an Alumni Day during commencement week. The change has brought, among other results, a much larger number of the alumni to commencement, and this meeting is now regarded as an essential part of that occasion.

Further mention ought to be made of the many special lectures given in the Seminary, beginning with 1894 and continuing down to the present time. It will be impossible here to name all of them or even to mention the names of the generous donors of the funds for them. But some of the more important, especially those that have been subsequently printed in volumes, ought to receive at least a passing notice. The lecturers, with their subjects and dates follow. The Rev. F. F. Ellinwood, D. D., of the class of 1853, on "Missions" in 1894; Professor William M. Ramsay, D. C. L., on "St. Paul the Traveller" in 1894; the Rev. Edward H. Griffin, D.D. LL.D., Dean of Johns Hopkins University and Professor of Philosophy, on "Modern Philosophy in its Relation to the Development of Theology"; the Rev. James S.

Dennis, D. D., formerly a missionary in Syria, and author of many volumes, on "The Sociological Aspects and Results of Christian Missions"; the Rev. William R. Terrett, D. D., professor of American History in Hamilton College, on "Political Science" in 1896; the Rev. James Orr, D. D., Principal of New College, Edinburgh, Scotland, on "Neglected Factors in the Study of the Early Progress of Christianity" in 1897. In Dr. Orr's subsequent visits to this country, he gave other lectures at Auburn. The Rev. Hubert W. Brown, missionary from Mexico, on "The Religious Development and Need of Latin America," in 1900; President Patton of Princeton Theological Seminary on "Theism"; the Rev. Francis E. Clark, D. D., President of the United Society of Christian Endeavor, on "The Training of the Church of the Future"; the Rev. H. C. Minton, D. D., LL. D., on "The Cosmos and the Logos," and Professor Frederick Starr, of Chicago University, on the "American Indian Religions," in 1901; the Rev. William A. Shedd, D. D., missionary from Persia, on "The Historical Relations of Islam and the Oriental Churches," in 1903; the Rev. Allen Macy Dulles, D. D., then pastor of the First Presbyterian Church of Watertown, on "Righteousness or Hebrew Christianity," in 1903, and on "The True Church" in 1904; the Rev. Herbert M. Gesner, of the class of 1895, on the "Reason of the Hope that is Within Us" in 1904. This list is far from complete. Other equally important courses have been given by distinguished men from this country and abroad.

In 1897, the Auburn Seminary Review, a monthly magazine edited by a committee of the Faculty and students, first appeared. In 1905, the name of this magazine was changed to Auburn Seminary Record, and its supervision was taken over by the Faculty, with the assistance of students. Since then it has been continued as a bi-monthly with a growing appreciation of its value. The magazine has furnished a medium of communication between the Seminary and its alumi, has recorded important Seminary events and has printed many valuable articles. Through it the Seminary has contributed to the discussions of the day and to its pages future readers will turn for the history of the institution.

RANSOM BETHUNE WELCH
Professor, 1876-1890

During the years we are considering very little change was made in the curriculum. It received a few additions, and Pastoral Theology was transferred to the President. But such changes as were made consisted chiefly in the enlargement and increase of the courses covering the old field of ministerial training.

At a meeting of the Faculty on September 2, 1886, arrangements were made for two classes, "for the present year, additional to the exercises hertofore held" for the three regular classes. From time to time thereafter these arrangements received modifications but were in the main continued. They included special classes for men who were inadequately prepared for the full work of the Seminary in Greek, Mental and Moral Science, Rhetoric, Logic, and English Literature. The instructors were to be students appointed by the Faculty and were each to receive as remuneration three hundred dollars per annum. These special students were to be admitted to regular standing in one of the Seminary classes when in the judgment of the Faculty they were "qualified to do the work of the class." This plan led in a few years to a large increase in the number of students. On October 14, 1899, the Faculty received a communication from the Board of Trustees "in which it was stated, that in view of the fact that the special class was a heavy expense to the Seminary, the Trustees had decided that it was unwise to continue the class and that they had voted that after May 1, 1899, the class be discontinued." Since then, students are admitted as "specials," as the Faculty considers best, and they are catalogued with the class to which their courses of study chiefly belong.

The number of students during this period, however, reached the highest point in the history of the Seminary. The average attendance during these years was one hundred and nine, and the average number of seniors was thirty-four. The year 1895-96 marks the highest attendance, one hundred twenty-three, and the following year the largest class in the history of the Seminary, forty-six, was graduated.

Chapter XIII.

THE NEW AUBURN.

1900—1918.

The Second President. Growth of the Seminary. Changes in Faculty. Special Lectures. Dr. Riggs' and Dr. Hoyt's Anniversaries. Archaelogical Institute. American Committee on History of Religions. Ministers in Residence. Students. The B. D. Degree. Pastoral Scholarships. Fellowships. The Club House. Summer Schools. Seminary Colors and Seal. Library Extension.

Upon the death of President Booth, the Board in May, 1899, elected as his successor, the Rev. George Black Stewart, D. D., LL. D., of the class of 1879, at that time pastor of the Market Square Presbyterian Church of Harrisburg, Pa. Dr. Stewart was inaugurated September 22, 1899, the charge being given by President Patton of Princeton University. Dr. Stewart's address was on "The Place of the Minister in the Present Day Church." A banquet followed in the evening at which addresses were given by representatives of other institutions. During the years since, the Seminary has enlarged its Faculty and curriculum as in no other period of its history. This has been due to the constantly increasing demands made upon theological seminaries, arising partly from the fact that many colleges and universities do not prescribe courses in certain departments, as in earlier days, specially designed to prepare men for the ministery, but more, to the enlargement of the conception of ministerial work and of the place of the Church in the life of the community. New disciplines have been added to the theological course and a constant pressure is being exerted upon the seminaries to overload their curriculum.

The departments of study in the Seminary have been increased to ten, and in making these later additions Auburn, as a rule, has been a pioneer among seminaries. They are thus named:

Department of the Old Testament.
Department of the New Testament.
Department of Theism and Apologetics.
Department of Christian Theology.
Department of Homiletics and Sociology.
Department of Church History.
Department of Practical Theology.
Department of English Bible.
Department of Religious Education.
Department of Missions.

In the older departments, there has also been marked development and the Seminary now offers more than one hundred courses of study to its students. The elective studies are much more numerous than formerly; the senior class, having only six prescribed hours, the middle class, nine, and the junior class, eleven. The additional hours are chosen from the electives offered by the various departments. In 1901, the Faculty voted to "keep a permanent record of the standing of the students," something which up to this time had never been undertaken. In 1912, the Faculty, with the approval of the directors, placed Hebrew and Greek among the electives. This was partly due to the fact, always recognized, that some men, admirably fitted in other ways for the ministry, have little ability for acquiring a working knowledge of a foreign language, and also partly to the fact that men come to the Seminary with degrees from reputable colleges who have not studied Greek. "A hospital class" for such men does not make up for the deficiency. Presbyteries admit such men from other branches of the Church to full standing as Presbyterian ministers without serious question. Surely men trained in our seminaries are entitled to similar recognition. Students who do not take the languages must elect an equal number of hours in the study of the English Bible, and are not eligible to the B. D. degree in course, but they do receive the diploma. With few

exceptions thus far, the men qualified to take the languages have elected them.

The changes which have occurred in the faculty may be briefly indicated. On May 8, 1902, the Rev. Halsey B. Stevenson was elected librarian. This position he held until his death, on April 7, 1907. During the last two or three years, he was instructor in Hebrew. Mr. Stevenson was graduated from Williams College in 1872, and from Auburn Seminary in 1881. So far as health permitted he was in the pastorate until elected librarian. At the annual meeting of the directors in 1907, the Rev. John Q. Adams of the class of 1877, was elected librarian, with the rank of assistant professor. He entered upon his work in the following August.

At the meeting in May, 1902, the Rev. Harry Lathrop Reed, of the class of 1897, and at the time pastor of the Presbyterian Church, Albany, Oregon, was elected assistant professor in the New Testament department. In 1909 he was elected professor of New Testament Language and Criticism. During the year 1907-08, Prof. Reed was also instructor in Hebrew.

On September 6, 1904, the Rev. Allen Macy Dulles, D. D., then pastor of the First Presbyterian Church of Watertown, was elected to the newly created chair of Theism and Apologetics. His inauguration took place on September 20, 1905.

On June 22, 1905, Dr. Darling died quite suddenly. For two and one-half years the work in theology was carried on by the Rev. William Adams Brown, D. D., professor of Theology in Union Theological Seminary. At the meeting of the Directors in October, 1907, the Rev. Herbert Alden Youtz, Ph. D., then professor of Systematic Theology and Philosophy in the Congregational College, Montreal, was elected to the chair of Christian Theology. He began his work in September, 1908, and was inaugurated on September 18th. At the annual meeting of the Directors, May, 1918, Dr. Youtz' resignation of this chair was accepted.

At the annual meeting of the Boards in May, 1905, it was voted to celebrate at the next commencement, the thirty-

fifth anniversary of Dr. Beecher's connection with the Seminary as professor of Hebrew and Old Testament Literature. The occasion was made one of rejoicing on the part of the alumni and friends of Dr. Beecher over the fact that he had given so many of the best years of his life to the Seminary. In May, 1908, on the completion of thirty-seven years of work in the Faculty, Dr. Beecher presented his resignation which was accepted by the Board with great regret. Dr. Beecher continued to reside in the city, writing and lecturing until his death, on May 10, 1912.

In October, 1907, the Rev. William J. Hinke, Ph. D., D. D., who was professor of the Old Testament in Ursinus Theological Seminary, was elected assistant professor in the Old Testament department. The following year, he was elected to the professorship of Semitic Languages and Religions, and on October 26, 1909, he and Professor Reed were inaugurated in their respective chairs.

At the meeting of the Board in May, 1908, the Rev. Harlan Creelman, Ph. D., then professor of the Old Testament in the Congregational College at Montreal, was elected professor of Hebrew Language and Literature. Prof. Creelman began his work in the following September and was inaugurated on October 27th.

At the annual meeting of the Board in 1909, the Rev. Edward W. Miller, D. D., professor of Church History, resigned his chair on account of ill health, and his resignation was regretfully accepted by the Board. For two years, 1908-10, Prof. Alexander C. Flick, Ph. D., of Syracuse University, carried on with great acceptance the work of the Church History department. In October, 1909, the Rev. Robert Hastings Nichols, Ph. D., of the class of 1901, and at the time pastor of Trinity Presbyterian Church, South Orange, N. J., was elected assistant professor of Church History, and began his work in September, 1910. He became professor in this department in 1912, and was inaugurated on October 23, 1912.

At the commencement in 1909, the completion of twenty-five years of work in the Seminary of the Rev. James S. Riggs, D. D., was celebrated. This anniversary brought a

large attendance of the alumni, and revealed the vital place that Dr. Riggs had made for himself in the life and work of the Seminary. At the same commencement, Dr. Stewart completed ten years as president of the Seminary. He was presented with a purse of money, and granted three months' leave of absence by the Board to carry out a life long plan to visit the Holy Land, which he accomplished in 1910.

At the commencement in 1916, Dr. Hoyt's completion of twenty-five years as professor in the Seminary was celebrated. It was a notable occasion and called forth many expressions of praise and thanksgiving for the fruitful years of service which Dr. Hoyt had given to the training of men for the ministry.

In 1903, Professor J. Richard Street, Ph, D., of Syracuse University, was engaged to give two courses of lectures annually in the department of Religious Education. Professor Street continued to render this service with great acceptance until the failure of his health in 1915. At that time the salary for a full professor in this department was pledged, and, while the chair is not yet filled, courses of lectures have been given by various men, which have given the students to some extent the instruction needed. In time this chair will be filled and Auburn continue to be a leader in this department of teaching.

From time to time during the history of the Seminary, instructors in elocution have been selected from the student body. These men did excellent work but more was needed than they, with their own studies to carry on, could do for their fellow students. During 1909-11, the Rev. Warren S. Stone, A. B., of the class of 1903, was instructor in Music and Elocution, and during 1911-13, the Rev. George M. Gordon, A. B., of the class of 1911, held the same position. In 1913, the Rev. Frank W. Moore, A. B., of the class of 1907, was appointed instructor in Elocution and Homiletics, and in 1916 was elected assistant professor in Homiletics.

In 1913, the Rev. Harris B. Stewart, A.B., then pastor of the Presbyterian Church of Chittenango, of the class of 1906, was appointed instructor in the English Bible and assistant to the president. At the meeting of the trustees in

May, 1917, Mr. Stewart was elected an assistant professor and assigned the same work as before.

The custom which had been established many years before, as we have seen, of securing from time to time lecturers to present courses on special themes, was continued through these years. Again it will be impossible to name all who have thus contributed to the life and work of the Seminary. In February and March, 1907, the Rev. John Oman, Ph. D., who has since become professor of Theology at Westminster College, Cambridge, spent six weeks at the Seminary lecturing on the "Problem of Faith and Freedom," and, "The Foundations of Theology." In 1912, the Rev. Caspar Rene Gregory, D. D., professor of Theology in the University of Leipsic, lectured on "Theological Life in the German Universities." During 1910-12, the Rev. Alexander H. McKinney, D. D., of New York, was Resident Lecturer in Religious Education. In 1911, the Rev. A. F. Schauffler, D. D., of New York, and the Rev. John Grier Hibben, D. D., now president of Princeton University, gave lectures in this department. In January, 1913, Rudolph Eucken, professor of Philosophy in the University of Jena, delivered two lectures in the Seminary chapel. In April of the same year, the Rev. Hugh P. Mackintosh, D. D., professor of Theology in New College, Edinburgh, was the Minister in Residence, and delivered six lectures, four of them on "Eschatology," the others on "Ritschlianism and the Present Day," and, "Preaching the Atonement." In April, 1914, the Rev. James Stalker, D. D., professor of Church History in the United Free Church College, Aberdeen, was the Minister in Residence, and gave a series of lectures on "Christian Psychology."

Among the important outside lines of work undertaken by the Faculty during these years may be mentioned the courses for laymen that were given during the three years from 1908-11. These courses were intended for Sunday School teachers and others, were well attended and seemed to produce encouraging results. It was largely due to the interest aroused in these courses that definite steps were later taken for the establishment of our Summer Schools.

In 1912, the Seminary became a member of the Archaeological Institute of America, and has continued its membership in the years that followed. From time to time in the Seminary chapel lectures by those who represent the Institute and its work have been given and they have deservedly attracted much attention.

In 1912, the Seminary became a contributing member to the Managing Committee of the American School of Archaeology at Jerusalem. This School was established in 1900, is supported by cooperating Universities and Seminaries, and appoints annually an American Director who has charge of the work in Jerusalem for a year. It is under the supervision of the Archaeological Institute of America in whose name the property is held. In 1914, Dr. Hinke was elected such Director and will enter upon his duties as soon as conditions permit the resumption of the work of the School.

The Seminary is also represented among the institutions which form the American Committee on the History of Religions. This committee has arranged for a number of years for occasional courses of lectures by distinguished men from this country or abroad upon some one of the great religions of the world, or some special interpretation of them. The only one thus far given in which Auburn has participated was that of 1915 by the Rev. J. Estlin Carpenter, D.D., principal of Mansfield College, England, on "Phases of Early Christianity."

Possibly no more vital and popular change has been introduced into the curriculum during these years than that which is known as "Ministers in Residence," beginning with 1910-11. During each of the Seminary years since, seven or eight ministers, taken from different denominations but all of them conspicuous in their work, have preached on a Monday evening each month in the Seminary chapel and have had office hours to meet the students on the following Tuesday and Wednesday, and have lectured at least once each day on such subjects as have grown out of their own work or with which they are especially familiar. In this way, the students, during their three years' course have been brought

THEODORE WELD HOPKINS
Professor, 1893-1895

into personal touch with twenty or more successful pastors who have given to them a fresh message and practically applied for them the great subjects which they are considering in the class room. It has proved to be a fruitful and valuable course of sermons and lectures.

During these years the student body has averaged sixty-three in attendance, and the graduating class has had an average of twenty.

In September, 1913, Miss Rachel Gleason Brooks, a graduate of Elmira College, was matriculated as a regular student, but after a few weeks was obliged to leave the Seminary on account of health. In September of the next year, Mrs. Ida Thorne Parker, a graduate of Earlham College and a minister in the Society of Friends, was admitted to the classes and the whole question of the admission of women was referred by the Faculty to the Directors. Their decision was favorable, and on September 22, 1916, Mrs. Parker signed the matriculation book, and later received her diploma with the class of 1917, the first woman graduate of the Seminary.

On March 20, 1903, after speakers for commencement had been chosen, they sent a request that the Faculty "excuse them from the performance of the duty assigned." The same request had been preferred by the class of 1897 and 1901, but in each case had been refused by the Faculty. Now, however, the petition was granted, subject to the approval of the committee of the Commissioners on Discipline and Instruction. This approval was promptly given. The next year the class of 1904 asked that no speakers be appointed for commencement, and with the granting of this request, the custom of students speaking at commencement came to an end. Since then the present order has been observed, and the exercises are held in Willard Chapel at 12 M. on Thursday of commencement week and consist of an address to the class by the president and the presentation of diplomas.

In 1905, the Seminary was authorized by act of the legislature to confer the degree of B.D. upon such conditions as the governing boards might approve. This has led to an

extensive correspondence work with alumni of our own Seminary and other seminaries who have desired to pursue a definite course of instruction with a view of receiving this degree. The Faculty have cheerfully undertaken such work and it has met with wide approval.

The changes in the charter of the Seminary in 1906 affecting its governing boards have already been described in Chapter X. This change has been to the manifest advantage of the Seminary, and has greatly increased the efficiency of the service so loyally rendered by the governing board.

In 1902, what are called "Pastoral Scholarships" were established. They provide for approved students becoming pastor's assistants in this city or near by parishes, during their course of study, part of the expense being borne by the Seminary. In 1906, "Social Service Scholarships" were established providing that approved students may spend the long vacation in settlement and institutional work in our great cities, thus giving those who desire it, a practical experience in such work without interfering with their regular Seminary duties. In 1911, two Fellowships were established entitling the holders thereof to a year's study, presumably abroad. The first, known as the "T. C. Maxwell Fellowship," is due to a gift from the late Mr. T. C. Maxwell of Geneva, who for many years had been a generous friend of the Seminary. The other Fellowship was established by the alumni, acting through a committee. These Fellowships yielded $600. each, and have thus far been filled by men chosen from the senior class, who have done excellent work in this country or abroad.

With the changes and growth that had come in the Seminary, a pressing necessity had arisen for some provision for the board and social life of the students. The difficulty of securing board in private families in the city, the inconveniences arising therefrom and many other reasons, made it evident that something must be done at once to meet the necessity. In 1904, through the generosity of the Hon. Horace B. Silliman, LL.D., of Cohoes, New York, this was accomplished. November 11th, of that year, the Silliman

Clubhouse on North street was formally opened, and in the years since has more than filled the anticipations of Dr. Silliman and the Seminary authorities. It has not been merely a place for meals, but it has become the center of the social life and training of our future ministers. Its value in the life of the students can scarcely be over estimated. The building then opened has since been outgrown. Through the generosity of the same donor, the present beautiful dining room was completed in 1911, and is temporarily connected with the old building. The new dining room, however, is only a part of what is greatly needed at the present time and it is hoped that it will not be long before the plans for the completion of the building, which will add so much to the effectiveness of the work of the Seminary, along these lines, can be accomplished.

The securing of a large amount every year in order that the Seminary might keep out of debt had become such a burden that it was felt that some vigorous measures must be taken to increase the endowments. The Trustees therefore decided to undertake to raise a Centennial campaign fund of $500,000. As a beginning, Mrs. John S. Kennedy of New York promised $100,000 on condition that the balance should be raised by October 1, 1918. Considerable progress had been made toward securing this amount, when it was decided to have a short campaign in Auburn for $100,000. By direction of the trustees a contract was entered into with Frederick Courtenay Barber and Associates to conduct this campaign. Mrs. M. L. Von Tornow and Mr. T. D. Eaton were sent to Auburn as the representatives of the company. An Executive Council was formed, Mr. Charles A. McCarthy being chairman of the Executive Committee and Mrs. Allen Macy Dulles chairman of the Woman's Division. Twenty-one teams of ten each were formed, three of them composed of students of the Seminary. About two hundred persons participated actively in the campaign. Much preliminary work was done and the campaign itself occupied the time from December 1st to the 8th, 1917. A "Prosperity Parade" on Saturday afternoon served as an excellent advertisement. On Sunday, sermons were preached in most of the Protestant churches of the city either by the pastors or members of

the Faculty with special reference to the Seminary. Many not affiliated with any of the churches and many Roman Catholics and Hebrews helped by generous gifts and in other ways. Noonday rally luncheons were held from Monday to Friday when reports from the teams were presented. The final rally was held at six o'clock Saturday evening, and no one present can ever forget it. No one knew whether the full amount had been subscribed or not, but it was apparent that it would be before the dinner was over. When the last report was in the auditor reported the grand total as $101,046.25, and with tears and applause the whole company rose and sang "Praise God from whom all blessings flow," with an enthusiasm not often witnessed.

Possibly no change in the Seminary throughout its history has been a greater success or produced more encouraging results than the introduction of the Summer School in 1911. Generous friends in New York City have provided from year to year the funds necessary for the carrying on of this work, but it has proved such a success that some more permanent provision ought speedily to be made for its enlargement and usefulness. It began with forty students as a School of Theology, holding sessions for two weeks. A variety of courses of ten lectures each was offered and the first session closed with the enthusiastic hope both of Faculty and students that it was the beginning of a permanent work of the Seminary. In 1914, the length of the Summer School of Theology was extended to three weeks so that the unit of fifteen lectures is now established in this school as well as in the Seminary proper. The Faculty of this school has been composed of the regular Faculty of the Seminary, and of distinguished teachers from other institutions. The year 1916 marked the largest enrollment thus far, sixty-one, and the work was conducted with the greatest enthusiasm on the part of all concerned. In 1913, the Seminary inaugurated a Summer School for Christian Workers of two weeks duration which follows immediately after the other school. This has been attended also with marked success and has drawn its students from a widely extended area of the country. The Faculty has been arranged after the plan of

the former school. Each succeeding year the attendance at this school has increased, enrolling eighty-three in 1917, and there is every indication that the school has met a genuine need and has a great future before it. These schools have been described as "a Theological Seminary in miniature." The courses are not offered for the purpose of entertainment, but require definite work on the part of the students, and, in the case of the School of Theology, advanced work. No examinations are required, but they are given to those who wish to have their work count in certain courses for their B.D. degree, or for the Sunday School Certificates given by the State or the International Sunday School Association.

In 1913, the Directors adopted as the Seminary colors, Ecclesiastical Red and Presbyterian Blue. The same year also the present seal of the Seminary was adopted, consisting of an open Bible on a shield with the motto, "Αληθεια Ελευθερια" and surrounded by the name of the institution and the date of its founding, "Auburn Theological Seminary, 1818."

For many years, beginning with the period when the Rev. H. B. Stevenson was librarian, the Seminary has sought to serve through its library, its alumni, and others. Books are sent without charge to those that apply so far as is possible in view of the needs of the Seminary students themselves. It has slowly developed so that now there are over two hundred and fifty borrowers. Many of those who have taken special courses of study for advanced degrees have availed themselves of the services of the librarian and the library. Additional funds very much needed for the enlargement and increase of this work, it is hoped, will be provided very soon.

During the closing years of this period preparations have been going on for the observance of the Centennial of the founding of the Seminary. In 1915 the Faculty appointed a committee, consisting of President Stewart and Professors Adams and Nichols, to consider, in connection with a committee from the Board of Directors, the whole subject and report such recommendations as to them seemed wise. As a result of their reports, the date for the observ-

ance was fixed as October 7th to 10th, 1918, as for obvious reasons the exact date, August 6th, could not be taken. The Faculty was also recommended to elect a Historian and some one who should superintend the preparation of a General Catalogue, and the Rev. John Quincy Adams, D.D., the Librarian of the Seminary, was chosen. Other preliminary questions were considered, preparing the way for the appointment of the General Centennial Committee in 1916, which has since had complete charge of the arrangements. The Rev. William P. Schell, of the class of 1904, and assistant secretary of the Board of Foreign Missions of the Presbyterian Church, was chosen Chairman, and the following as members: President Stewart, Professors Riggs, Reed, Adams, Hinke, Nichols and H. B. Stewart, Dr. Samuel V. V. Holmes, the Revs. Henry H. Barstow and Murray S. Howland, Messrs. Edgar C. Leonard, Robert J. Buck, Frederick B. Wills and Charles G. Adams, and Mrs. George B. Stewart. The Rev. Edwin H. Dickinson, D.D., of the class of 1882, was chosen Executive Secretary, and began his work in February, 1917, and Mr. William Chauncey Langdon, M.A., was chosen as Pageant Master. As this History must go to press before the celebration, it is impossible to give here the programme in detail, but this is the tentative outline; the celebration begins with the Communion service in Willard Chapel, Monday evening; Tuesday is assigned to the local aspects of the Seminary life and to the alumni; Wednesday, the academic relations of the Seminary will be recognised, and Thursday in the presence of the Synod of New York, the topic will be the ecclesiastical relations, including an address by President Stewart on the Theological Position and Spirit of the Seminary, and closing with a banquet. On each afternoon, the Pageant will be presented. It is expected that these proceedings will be published in a separate volume.

The rapid survey which has now been given of the closing period of the Seminary's first century has traced its development in order to meet the demands which today is making on the Christian ministry. In no period of its history have these demands been greater or more complex.

Its curriculum has been greatly enlarged and its Faculty increased in order that it might serve with greater efficiency the Church. As has been true throughout its history the Seminary has girded itself anew for its task and has been among the first of such institutions to enter new doors and redeem new opportunities. Loyal to the inheritance it has received from the fathers, it believes that the best is yet to be. It goes forward confident that it is following its Lord to the new truth, the new emphasis on old truths and the new adjustments of all the truth it receives, which this age demands, as every other age has demanded, of its own generation of students. It has no other purpose than to serve Him who is the Truth, believing that the Truth makes free, and that in obedience to it an institution as well as an individual accomplishes its work and best serves its generation.

Chapter XIV.

SUMMARY AND CONCLUSION.

We have seen that one of the chief reasons for locating the Seminary in Auburn was Auburn itself. It was the largest village in the state west of Utica, settled by an excellent class of people, and on the main high-way between the east and the west. Rochester and Syracuse had scarcely begun to be, and Buffalo had not removed its swaddling bands. The wisest men of that day could not have foreseen the changes that a century would make in material conditions. It must have seemed to them then as the best possible place for a theological seminary. But the many changes which the years have brought lead some now to think it desirable that such an institution should be in a large city and under the shadow of a great university. Neither of these conditions is met by Auburn Seminary, and many prospective students and others consider it such a disadvantage to Auburn that they pass it by without further thought. But is it so much to its disadvantage? Do the allurements of a great city and the atmosphere of a great university furnish the best environment for a professional school which aims at fitting college men for the work of the Christian ministry? Certainly much may be said for the smaller place and the freedom from scholastic surroundings. Confirmation of this position could be easily quoted from those who have had experience with the other conditions. But it can safely be said that the distractions of a great city often interfere seriously with the pursuit of the theological curriculum. While a small village would be too provincial and narrow, the smaller city comes nearer to the ideal location than a metropolis. Then the ideals of the Seminary and the University are quite distinct. The former is seeking to train men for a specific work; the latter is devoting itself to original research. The two aims are legitimate, but they cannot easily

HENRY MATTHIAS BOOTH
President, 1893-1899

be promoted at the same time. Men studying for advanced degrees can hardly do their best work in the professional school. Auburn, therefore, believes that judged even by the demands of the new age and new conditions it has a place in the training of young men for the ministry second to no other theological seminary in the country.

Dr. W. J. Beecher has well stated the purpose and ideals of the Seminary to which it has been faithful throughout its history; "The one great inducement that Auburn Seminary has to offer to students is the superior preparation here given for the actual work of the ministry. Through all its changes of professors, Auburn has remained eminently faithful to the true leading idea of a Theological Seminary, namely, the idea of training men to be, not mere theologians or scholars, or showy preachers, but sound, scholarly, attractive ministers of the Gospel. The temptations to swerve from this idea have been less here than they might have been in some other localities; and a tradition of this kind, once established, is very persistent. Auburn claims that her standard of actual attainment in scholarship is higher than in most seminaries, and that there is no truer orthodoxy anywhere than here; and she appeals to the record of her alumni in proof of both of these claims. But the controlling purpose is not to make men mere technical scholars; nor mere polemical champions, but to train them to be good pastors of churches, and strong preachers of the Gospel."

The story of the Seminary's financial struggles has been again and again suggested throughout this history. It is a continued story and the end is not yet. Through all its history it has been obliged to raise much money nearly every year to meet its current expenses. The income from its endowments has never been, and is not now, sufficient to meet them. The recent "Centennial" effort to secure $500,000. described in Chapter XIII, when completed, will bring it much nearer to this position. But there is constant need for enlargement and of new and better equipment. Buildings require repairs, the library building ought to be refurnished and the books recatalogued, a gymnasium is essential, these, and much more besides, are some of the pressing

necessities. Thus the Seminary is hampered for want of sufficient funds, and if it is to keep pace with the increasing demands upon it, these must be largely increased in the near future. Surely the Presbyterian Church in the region where the Seminary has done its work, and which has drawn such a large proportion of its ministry from it, will see to it that it is more amply endowed before its second century has added much to its history.

During the century the Seminary has had, including the present Faculty, thirty-seven professors and assistant professors, besides a number of instructors. Fifteen of the Faculty have been alumni of Auburn. It has been a long line of faithful men who have given of their best to the Seminary, and among them have been some who have attained, as we have seen, to a commanding position in the Church. Seven of them have been moderators of the General Assembly, viz., Drs. Richards, Dickinson, Cox, Hickok, Condit, Hopkins and Johnson. Several of them have become distinguished as authors, viz., Drs. Cox, Shedd, Johnson, Hickok, Welch, Beecher and Booth, as well as some of those now serving the Seminary.

In the Appendix are given statistical tables with reference to the students. It is there seen that the Seminary has graduated ninety-four classes, with 1,608 graduates, an average per class of 17.1, and has had 576 students who have not been graduated, making a total of 2,184 students. The early records are imperfect and names are sometimes duplicated so that these figures may not be absolutely correct but will not vary by many names. The total number of students who were also College graduates is 1,389, coming from 147 colleges and universities.

It will be seen also that ten colleges and universities have given 979 graduates to the Seminary. Hamilton standing at the head of this group with 352, and the University of Rochester at the other end with 21. Ten other colleges have given a total of 146 graduates, each of them nine or more. One hundred and twenty-seven other colleges, in 44 different states and countries, gave the remaining 264 students who are also college graduates. The Seminary has been truly

cosmopolitan in receiving from so many colleges in so many states and countries its students.

It is equally cosmopolitan in the nationalities represented. Bohemia, Bulgaria, Chili, France, Germany, Hawaii, Hungary, Italy, Syria, Trinidad, Turkey and Japan with about thirty alumni, are some of the countries represented among the students. Again, while the majority of the students have been Presbyterian in their church connection, the Seminary has educated men who were Baptists, Congregationalists, Disciples, Lutherans, Episcopalians, members of various Reformed churches, United Bretheren, and others. There is no reason why this should not continue to be the case in larger numbers, for there is nothing in the requirements for entrance or in the course of study that bars any Christian from pursuing his studies for the ministry at Auburn.

It is impossible to state Auburn's contribution to the work of home missions in our country. The majority of the churches served by the graduates of the earlier classes were at some time home mission fields, and no accurate records have been kept, but the contribution is a large one. Among Synodical superintendents the Seminary has been well represented, and two of the great Home Mission Boards have had alumni as secretaries; the Rev. A. F. Beard, D.D., of the class of 1852, for many years secretary of the Congregational Home Missionary Society, and the Rev. Henry Kendall, D.D., of the class of 1844, for so many years the secretary of the Home Mission Board of the Presbyterian Church. The contribution to foreign missions has been a notable one. First comes two names in the work at home; the Rev. N. G. Clark, D.D., of the class of 1852, for many years secretary of the A.B.C.F.M., and the Rev. F. F. Ellinwood, D.D., of the class of 1853, secretary of the Presbyterian Board of Foreign Missions from 1871 until his death in 1909. One hundred and twenty-one Auburn alumni have become foreign missionaries, not counting those who have labored among the American Indians, nor those who have returned to their native land to labor among their own people. China has had twenty-four of these, India and Ceylon twenty-two,

the Hawaiian Islands thirteen, Turkey eleven, Japan eight, Africa, nine, and Siam and Persia six each. The others have labored in at least nine different mission fields. Among these missionaries are many who have been leaders in the work. Not to speak of living men, these are a few of the names among the dead which ought to be held in everlasting remembrance, and not the least among this goodly company is that group of noble men, eleven in number, who were sent to the Sandwich Islands in the early day; Baldwin of '29, Tinker and Dibble of '30, Hitchcock and Lyons of '31, Smith of '32, Coan, primus inter pares, of '33, Bliss of '31, Conde of '34, Hunt of '43, and later, Bishop of '51. One-fourth of all the missionaries sent to the islands by the A. B. C. F. M. before their withdrawal from them came from this infant Seminary. Then in other lands there is "Verbeck of Japan" of '59, Hazen and Perry of India of '65, Doolittle of '49, Whiting and Sheffield of '65, and McKee of '78, of China; McKinney of '46, of Africa; Davidson of '97, of Manilla; Stone of '98, of Arabia; Johnson of '01, of Korea; but the list is too long and only as we call the full roll can we justly tell the story and even then their record is on high. The living men are just as worthy of mention. Some of them have grown old in the King's service in other lands, while many others from the later classes who have taken up the work on the firing line are noble representatives of the Seminary. Auburn Theological Seminary is proud of its corps of foreign missionaries, both those who have passed into the higher service and those who are still its standard bearers.

Among College and Seminary Faculties the Seminary has been well represented. Again speaking only of the dead, among college presidents are found Kellogg, '26, first president of Amherst; Herrick, '52, president of the University of of Michigan; Gillett, '29, president of Yellow Springs College, later of Parsons; Wiley, '35, president of Milwaukee University; Mattoon, '36, president of Farmers College; Reed, '39, president of Alexander College; Seelye, '52, president of Amherst; Herrick, '52, president of the University of South Dakota; Bascom, '53, president of Williams; Gordon, '71, president of Howard University; and McKenzie, '86,

president of Elmira College. Stephen Peet of the first class was one of the founders of Beloit College and of the Chicago Theological Seminary; Parker, '27, besides being a distinguished pastor, was president and professor of Sacred Rhetoric in Union Theological Seminary; Covert, '34, established two academies and six colleges; Grinnell, '47, was the founder and first president of Grinnell College, now Iowa College, and among many other labors was the author of the Iowa Free School Law; and there are many others who have been in academic faculties; of Seminary professors who are among the "starred" are Nelson, '36; Hopkins, '37; Eells, '51; Morris and Welch, '52; Johnson, '60; Pierce, '65; Beecher, '64, and Knox, '77.

Including the two members of the Faculty already mentioned, eleven Auburn alumni have been moderators of the General Assembly, as follows: Dr. John C. Lord of '33, of the Old School Assembly in 1852; of the New School, Drs. James B. Shaw of '32, in 1865; Samuel M. Hopkins of '37, in 1866; Henry A. Nelson of '46, in 1867; of the United Church, Drs. Edwin D. Morris of '52, in 1875; James Eells of '51, in 1877; Henry Darling of '45, in 1881; Herrick Johnson of '60, in 1882; Robert R. Booth of '52, in 1895; Robert F. Coyle of '81, in 1903, and John Timothy Stone of '94, in 1913.

Among the many distinguished pastors may be mentioned, John Watson Adams, '26; Conway P. Wing, '31; James B. Shaw, '32; William Hogarth, '41; Grosvenor W. Heacock and William E. Knox, '43; Edward B. Walsworth, '48; Joseph N. McGiffert, '53; Levi Parsons, '54; John F. Kendall, '59; Edward W. Hitchcock, '60; David H. Palmer, '63; Eben B. Parsons, '65; Dana W. Bigelow, '68; Amory H. Bradford, '70; Henry M. Curtis, '74; Warner B. Riggs, '75; Maltbie D. Babcock, '82; H. Roswell Bates, '98, as well as many others equally worthy of mention who have nobly served the church in the pastorate. In fact, no one can study the list of alumni and not feel that the Seminary has been true to its original plan, it has chiefly served the Church through the pastorate. Many of those previously mentioned as having engaged in academic work also served as pastors, while many in all the above lists have also contributed to the

Church as authors. To the latter may be added, the brothers Headley, J. T., of '38, and P. C., of '50; and E. P. Roe, '64. Among the names already given will be recognized some who have been journalists, and to these may be added, Joseph R. Page, '44, and Samuel W. Pratt, '63, of the New York Evangelist; Robert W. Hill, '56, of the Genesee Evangelist; Samuel M. Campbell, '49, of the North Western Presbyterian, and Richard S. Holmes, '68, of the Westminister.

It must not be overlooked also that quite a large number of alumni have wrought a good work in business, in affairs of state, in law and in medicine. Unable, for various reasons, to continue in the pastorate, their training in the Seminary has stood them in good stead as they have accomplished their work elsewhere. In other honorable employments they have contributed their share to the coming kingdom.

This history ought to recognize that after all a large part of the work of our alumni, as is true elsewhere, has been done by men unknown to fame, in comparatively obscure fields, where they have builded better than they knew and have left enduring marks upon the life of their times. All honor to the faithful many who receive no mention in this history. Comparatively few of our alumni have been a disgrace to the cloth, very few of them have been disturbers of the peace and work of the Church, and the large majority of them have wrought a patient, faithful, and enduring work for the kingdom. The glory of Auburn Seminary is her alumni. We thank God for those who have finished their work. We send forth a fervent word of good cheer to those who are still in service. They belong to a goodly host. They are rendering royal service at home and in other lands. We ask of them loyalty to the best and highest ideals, and, as we believe the Seminary represents those ideals, we ask of them at the same time the affectionate loyalty in increasing measure which they have always willingly given to their Alma Mater. Then he who writes the story of the second century of Auburn Theological Seminary will have a richer one to tell than has he who has been thrilled by this attempt to tell of the first hundred years.

Appendix A.

THE DATES OF THE ESTABLISHMENT OF THE OLDER THEOLOGICAL SEMINARIES IN THE UNITED STATES.

1. 1784. The New Brunswick Theological Seminary was organized and chartered in this year, and has had a continuous history since. Two professors were chosen in this year; Dr. John H. Livingstone and Dr. Hermanns Meyer. Dr. Livingstone delivered his inaugural in Latin, May 19, 1785. The Seminary remained in the city of New York until 1810, when it was removed to New Brunswick.

2. 1794. What is now known as Xenia Theological Seminary of the U. P. Church was founded by the Associate Presbyterian Synod of North America in 1794, and its first building was erected the same year in Service, Beaver County, Pa., and was called "Service Seminary." The Rev. John Anderson was elected professor of theology, April 21, 1794, and continued to teach theology for twenty-five years until his death. The course of study covered four winters. The Seminary was removed to Canonsburg soon after 1821, and the Rev. James Ramsay was elected professor of theology. In 1855 the Seminary was removed to Xenia, Ohio.

3. 1797. On the 15th day of September of this year the executor and other representatives of the estate of the Rev. J. C. Hartwick met in the city of New York, and resolved to found at once under the terms of his will a Theological and Missionary Seminary. Mr. Hartwick had died July 17, 1796, and in his will had given to his executors 20,000 acres of land in Otsego County chiefly, the title of which he had obtained from the Indians. Only about $20,000 was realized from the sale of this vast tract, but the faculty elected in 1797, began at once the work of theological training. In 1816, the Seminary received its charter. It was opened in 1815 at Hartwick Seminary, Otsego County, and

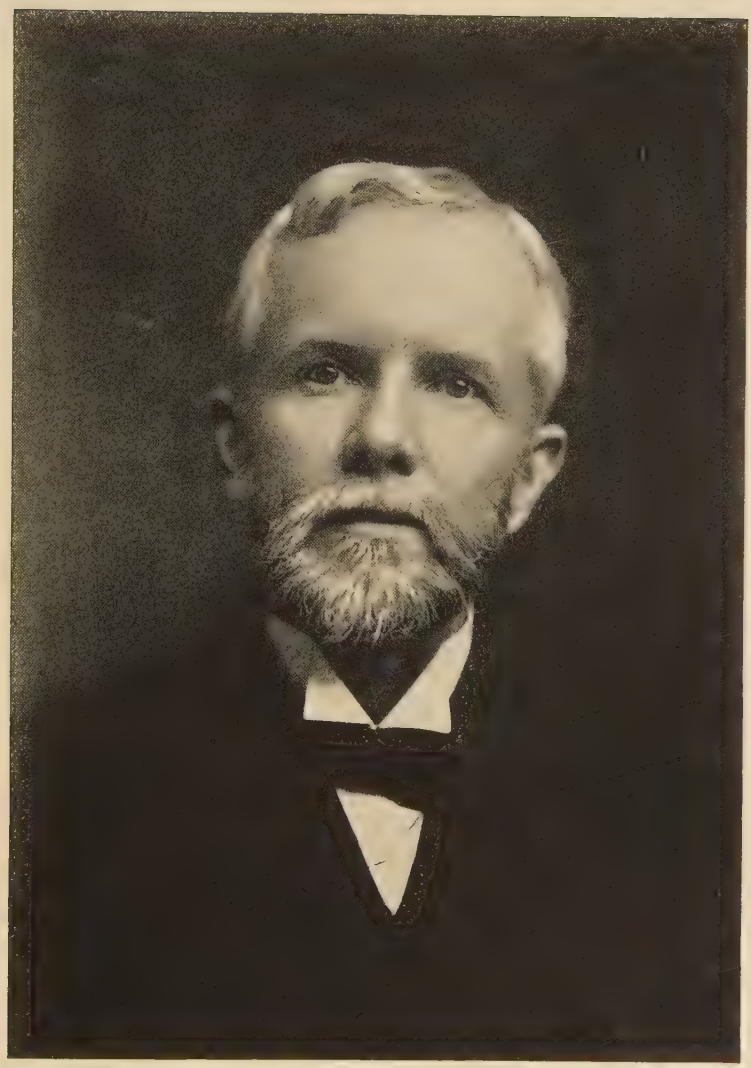
has there continued its preparatory work with a theological department. It belongs to the Evangelical Lutheran Church.

4. 1805. The Associate Reformed Presbyterians passed an act in 1796 "to provide funds for the assisting of pious young men into the ministry, and also to raise means for the establishment of a theological school." (American Church History Series, The United Presbyterian Church, page 243.) In 1801, Dr. John M. Mason visited Great Britain to secure books and money. The Seminary opened in 1805 with eight students, Dr. Mason president, and with a course of four years of seven months each. It was called "Mason Seminary." At the time of the union, 1822, it was closed; in 1829 it re-opened at Newburg and continued there until permanently closed in 1878.

5. 1807. Andover Theological Seminary was chartered by the State of Massachusetts in 1807, and was opened for students in 1808.

6. 1812. Princeton Theological Seminary was established by the Act of the General Assembly, and located at Princeton, May 27, 1812. It was opened for students, August 12, 1812, and was incorporated by the Legislature of the State, November 15, 1822.

7. 1812. Union Theological Seminary, Richmond, Va., was established by the Synod of Virginia in 1812. The Rev. Moses Hoge, who was then president of Hampden Sydney College, where the Seminary was located, was elected professor of theology, and performed the duties of both positions until his death eight years after. He had begun the training of students unofficially in 1810, and during these years sent about thirty young men into the ministry. After his death no theological work was done for two years. In 1822, the Synod transferred the control of the school to the Presbytery of Hanover, organized it as a distinct school from the College, and elected the Rev. John Holt Rice, D.D., professor of theology, who began his work in the Fall of 1823. Prof. James Marsh of Hampden Sydney taught Hebrew. January 1, 1824, the Seminary was formally opened and Dr. Rice was inaugurated.



HALSEY BIDWELL STEVENSON
Librarian, 1902-1907

8. 1814. Bangor Theological Seminary was chartered by the State of Maine in 1814, and was opened for students in 1816. It was first located at Hampden and was removed to Bangor in 1819. It was founded by the Society for Theological Education, which had been organized in 1811. The first class was graduated in 1820.

9. 1816. The Harvard Divinity School of Harvard University was founded in 1816. The Faculty was formally organized as distinct from the college in 1819, and the separate list of the faculty and students first appeared in the catalogue of 1819-'20.

10. 1817. The General Theological Seminary of the Protestant Episcopal Church was established in New York, May 27, 1817, and was opened for students May 1, 1819.

11. 1817. Hamilton, now Colgate, Theological Seminary was founded September, 1817, as the Hamilton Literary and Theological Institution. Its first students were received in February, 1818, and it was definitely organized at Hamilton, N. Y., in 1820.

12. 1818. Auburn Theological Seminary was established in 1818, chartered in 1820, and opened for students in 1821.

Appendix B.

THE CHARTER.

AN ACT to incorporate the Presbyterian Theological Seminary, established by the Synod of Geneva, at Auburn, in the County of Cayuga. Passed April 14, 1820.

WHEREAS, It has been represented to this Legislature, by the Committee appointed by, and on behalf of the said Synod, that they have established a Theological Seminary at Auburn, in the County of Cayuga, for the purpose of completing the education of pious young men for the Gospel Ministry, and have obtained funds to a considerable amount; and that an act of incorporation would better enable them to obtain and manage the necessary funds for the accomplishment of their benevolent object. Therefore:

Be it enacted by the People of the State of New York, represented in Senate and Assembly, That John Lincklaen, Glen Cuyler, Henry Davis, David Hyde, Thaddeus Edwards, Henry M'Neil, Levi Parsons, Benjamin B. Stockton, Dirck C. Lansing, William Wisner, Henry Axtel, Ebenezer Fitch, David Higgins, Seth Smith, and William Brown, and their successors, to be appointed as hereinafter is provided, shall be, and hereby are constituted a body corporate and politic in fact and in name by the name of "The Trustees of the Theological Seminary of Auburn in the State of New York," and by that shall have succession and be in law capable of suing and being sued, defending and being defended, in all Courts and places, and in all manner of action, suits and causes whatsoever, and may have a Common Seal, and change the same at pleasure; and by that name and style be capable in law of taking, purchasing, holding and conveying, both in law and equity, any estate, real or personal: *Provided nevertheless,* that the clear annual value or income of their real estate shall not exceed three thousand dollars, and that of their personal estate, seven thousand dollars.

And be it further enacted, That there shall forever hereafter be fifteen Trustees of the said Corporation, who shall be divided into three classes, to be numbered one, two and three: The places of the first class, shall become vacant on the first Wednesday of September, in the year eighteen hundred and twenty-one; the places of the second class in one year thereafter, and the places of the third class, in one year from that time; and the vacancies in the said several classes occasioned by the expiration of the time of service as aforesaid, or by resignation, death or otherwise, shall be from time to time, filled up in the manner hereinafter mentioned and provided.

And be it further enacted, That the said Trustees, and their successors, shall have the immediate care of the said Seminary, and the management of the estate, both real and personal, of the said Institution, and shall have power to sell and otherwise dispose of the same, for the purpose of benefiting the funds of the said Institution, and of applying the avails of those funds from time to time, to the purposes of the said Institution, in such way and manner only, and in such sums as shall be appointed and directed by the Board of Commissioners hereinafter mentioned, and shall have power to make necessary By-Laws and Ordinances for the management of the said Seminary, provided, that the same be not inconsistent with the laws or constitution of this State or of the United States. And further, it shall be the duty of the said Trustees, to keep a record, and make an annual report to the said Board of Commissioners, of their doings, of the state of their funds, and of the names of those whose term of service is about to expire, and of such other matters as they shall think proper, and also to report the state of their funds to the Legislature, as often as they shall be thereunto required. Provided, however, that no student of any Christian denomination shall be excluded from a participation in the privileges of this Institution, on the ground of his religious persuasion.

And be it further enacted, That the aforesaid John Lincklaen, Glen Cuyler, Henry Davis, David Hyde, Thaddeus Edwards, Henry M'Niel, Levi Parsons, Benjamin B. Stock-

ton, Dirck C. Lansing, William Wisner, Henry Axtel, Ebenezer Fitch, David Higgins, Seth Smith, and William Brown, be the first Trustees of the said Corporation, and that they shall hold their first meeting at Lynch's Inn, in the village of Auburn on the second Wednesday of July next, when they shall proceed to divide themselves by lot into three classes, as aforesaid.

And Whereas, The said Committee, on behalf of the said Synod, have further represented that there are other Presbyteries within the State of New York, not connected with the said Synod, who are disposed to associate with them, for the purpose of aiding in the accomplishment of the aforesaid benevolent object: Therefore,

Be it further enacted, That a representation annually to be chosen of two clergymen and one layman, from each of the following Presbyteries (and such other Presbyteries as shall hereafter associate with the said Synod, for the purpose aforesaid), to wit: The Presbyteries of Niagara, Genesee, Rochester, Bath, Ontario, Geneva, Cayuga, Onondaga, Oneida and St. Lawrence, shall compose a Board of Commissioners, who shall have the general superintendence, management and control of the aforesaid Institution; and who shall have authority to fill the places of the aforesaid Trustees as they shall become vacant; to appoint the Tutors, Professors, and other officers of the said Institution; to fix and determine the salary and other compensation of the said officers; to authorize and direct all such appropriations of their funds, as they shall think proper; to make by-laws and regulations for themselves; to choose their own President and other officers, and to determine what number of their Board shall form a quorum for doing business.

And be it further enacted, That the first meeting of the said Board of Commissioners, shall be holden at Lynch's Inn, in the village of Auburn, on the second Wednesday of July next, at two o'clock in the afternoon, and that the said Board of Commissioners shall meet afterwards on their own adjournment.

And be it further enacted, That in case the funds of the aforesaid Institution shall at any time hereafter be applied

to any purpose other than what is hereby expressed or intended, then and in that case all the privileges and powers hereby granted, shall cease and be utterly void.

And be it further enacted, That this act shall be and hereby is declared to be a public act, and that the same shall be construed benignly and favorably for every beneficial purpose hereby intended; nor shall any non-user of the privileges hereby granted to the said Corporation, create or produce any forfeiture of the same; and no misnomer of the said Corporation in any deed, will, testament, gift, grant, demise or other instrument, contract or conveyance, shall defeat or vitiate the same. Provided, the said Corporation shall be sufficiently described to ascertain the intention of the parties.

And be it further enacted, That the Legislature may at any time hereafter amend, modify, or repeal this Act.

AMENDMENT.

AN ACT to amend the Act entitled, "An Act to incorporate the Presbyterian Theological Seminary, established by the Synod of Geneva, at Auburn, in the County of Cayuga," passed April Fourteenth, Eighteen Hundred and Twenty. Passed March 13th, 1857.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Section five of said Act is amended so as to read as follows:

SECTION 5. A representation of two clergymen and one layman from each of the Presbyteries comprised in the bounds of the Synods of Geneva, Genesee, Utica and Susquehanna, and such other Presbyteries as shall hereafter associate with said Synods, for the purposes aforesaid, shall compose a Board of Commissioners, who shall have the general superintendence, management and control of the aforesaid Institution, and who shall have authority to fill the places of the aforesaid Trustees, as they shall become vacant; to appoint Tutors, Professors, and other officers of the said Institution; to fix and determine, with the concurrence

of the Board of Trustees, the salaries and other compensation of said officers, and with the like concurrence, make all other necessary appropriations of their funds; to make by-laws and regulations for themselves; to choose their own President, and other officers of their Board, and to determine what number of their Board shall form a quorum for doing business; the said Commissioners first chosen by each Presbytery, after this Act shall take effect, shall be divided into three classes, at the next Annual Meeting, and shall be numbered one, two and three; the first class shall hold their offices for one year, the second class for two years, and the third class for three years from the time of their respective elections; and those to be thereafter chosen to fill the vacancies, shall hold their offices for three years. Should vacancies occur by removal, resignation or death, the same may be filled by the Presbyteries in which they occur.

SECTION 2. Real and personal property may be granted and conveyed, devised and bequeathed to the said Institution, to be held in trust for the uses and purposes contemplated by the Act hereby amended, provided that the clear annual income of their real estate shall not exceed twenty thousand dollars, and that of their personal estate, forty thousand dollars.

SECTION 3. This Act shall take effect immediately, and the Legislature may, at any time, alter, amend or repeal the same.

STATE OF NEW YORK,
SECRETARY'S OFFICE.

I have compared the preceding with the original law on file in this Office, and do hereby certify the same to be a correct transcript therefrom, and of the whole of said original law.

Given under my hand and seal of office, at the City of Albany, the twenty-ninth day of May, in the year one thousand eight hundred and fifty-seven.

A. N. WAKEFIELD,
Deputy Secretary of State, pro tem.

STATE OF NEW YORK.
Chapter 56, Laws of 1906.
AN ACT

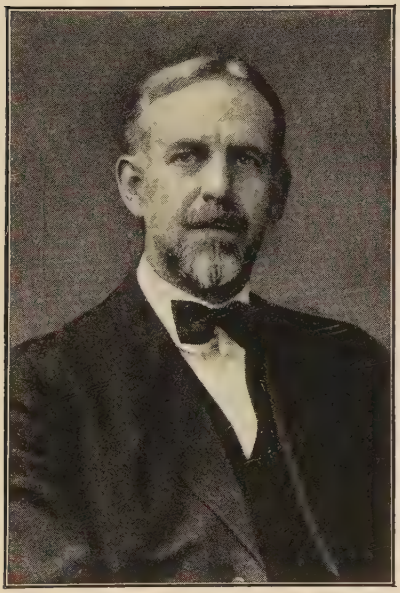
To amend chapter two hundred and fifteen of the laws of eighteen hundred and twenty, and to revise and consolidate the several acts relative to, and to change the name of the corporation heretofore known as the Trustees of the Theological Seminary of Auburn in the State of New York.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The corporation known as the Trustees of the Theological Seminary of Auburn in the State of New York, created by Chapter Two Hundred and Fifteen of the Laws of Eighteen Hundred and Twenty, entitled "An Act to incorporate the Presbyterian Theological Seminary, established by the Synod of Geneva, at Auburn, in the County of Cayuga," is continued and shall hereafter be known and designated as Auburn Theological Seminary; provided however, that for the purpose of discharging, collecting or assigning securities, or of conveying real estate belonging to it and standing in the name of the trustees of the Theological Seminary of Auburn in the State of New York and for the purpose of prosecuting or defending any pending action or special proceeding, the said corporation may continue to use and be designated by its said former name.

§2. In place of the Board of Trustees and the Board of Commissioners heretofore charged with the control of said Seminary there shall hereafter be a single board of twenty-eight directors of said corporation to be chosen as follows: The president of said Seminary for the time being, shall, ex officio, be one of the members of said Board and shall be its president. One member of said Board shall be chosen by each of the eighteen Presbyteries heretofore associated in the control of said Seminary, namely, the Presbyteries of Albany, Binghamton, Buffalo, Cayuga, Champlain, Chemung, Columbia, Genesee, Geneva, Lyons, Niagara, Otsego, Rochester, Saint Lawrence, Steuben, Syracuse, Troy and

Utica. The remaining nine members of said Board shall be elected, in the first instance, by the eighteen members so chosen by said Presbyteries and thereafter by the entire Board of Directors. The following named persons, heretofore chosen by said Presbyteries, namely, Edgar C. Leonard, Aaron P. Storrs, Charles E. Walbridge, J. Frederick Fitschen, Junior, John B. Kelly, Abbott Y. Wilcox, Chester G. Thorne, Arthur E. Brigden, Charles K. Scoon, Vernon N. Yergin, Albert S. Bacon, Fred H. Watkins, William R. Taylor, George B. Massey, Charles N. Frost, Eleazer W. Edwards, George Fairlee, Dana W. Bigelow, together with George B. Stewart, the present president of said Seminary, are hereby constituted members of said Board of Directors and they shall meet as soon as practicable after this act takes effect, and shall elect said remaining nine members of said Board. Such meeting shall be held at the said Seminary in the city of Auburn upon the call of the said president of said Seminary, or of any two members of said Board of Directors, and at least five days written notice of the time and place of said meeting shall be given, by mail, to each of the above named directors. The nine directors elected at said meeting, together with the president of said Seminary and the said eighteen directors chosen by the said Presbyteries shall thereupon constitute the Board of Directors of said corporation. The said directors, other than said president, shall be divided into three classes. The terms of office of the first class shall expire at twelve o'clock noon of the Thursday next following the first Sunday of May, in the year nineteen hundred and seven; those of the second class on the corresponding Thursday of the following year and those of the third class on the corresponding Thursday of the second year thereafter. Of the eighteen directors chosen by the said Presbyteries, Edgar C. Leonard, Aaron P. Storrs, Charles E. Walbridge, J. Frederick Fitschen, Junior, John B. Kelly and Abbott Y. Wilcox shall be of the first class; Chester G. Thorne, Arthur E. Brigden, Charles K. Scoon, Vernon N. Yergin, Albert S. Bacon and Fred H. Watkins shall be of the second class, and William R. Taylor, George B. Massey, Charles N. Frost, Eleazer W. Edwards, George Fairlee and



EDWARD WAITE MILLER
Professor, 1895-1909

JAMES STEVENSON RIGGS
Professor, 1884-

ARTHUR STEPHEN HOYT
Professor, 1891-

Dana W. Bigelow, shall be of the third class; and the nine additional directors elected by them shall be classified at the time of said election, three to each of the first, second and third classes. At the expiration of the several terms of office of the said directors, their successors shall be chosen for a term of three years each. Vacancies occurring in the said board occasioned by death or resignation shall be filled for the unexpired term only. A vacancy occurring in the term of office of a director chosen by one of the Presbyteries shall be filled by such Presbtery. A vacancy occurring in the term of office of any other member of the board shall be filled by the board.

§3. The said Board of Directors shall have the immediate care of the said Seminary, and the management of the estate, both real and personal, of the said institution, and shall have power to sell and otherwise dispose of the same, for the purpose of benefiting the funds of said institution, and of applying the avails of those funds, from time to time, to the purposes of the said institution, and shall have the general superintendence, management and control of the aforesaid institution and authority to appoint and remove tutors, professors and other officers of the said institution; to fix and determine the salary and other compensation of said tutors, professors and officers; to make all other necessary appropriations of the funds of said institution and to determine what number of said board shall form a quorum for doing business. Said Board shall also have power to make necessary by-laws and ordinances, both for its own government, and for the management of said Seminary; provided, that the same be not inconsistent with the laws and constitution of this State, or the United States.

§4. Real and personal property may be granted and conveyed, devised and bequeathed to the said corporation, to be held in trust for the uses and purposes for which it was organized, provided however, that the amount of property said corporation may hold shall not exceed that fixed by the general laws of the State of New York.

§5. All acts and parts of acts inconsistent with this act are hereby repealed.

§6. This act shall take effect immediately.

The following addition to Section 2 of the above Act was passed by the legislature and became a law with the approval of the Governor May 2, 1917:

"In the event that any Presbytery now or hereafter associated in the control of said Seminary shall for two years fail to choose a member of said Board of Directors, the said Board may fill the vacancy so created, and shall continue so to do during its pleasure. In the event that any Presbytery not heretofore associated in the control of said Seminary shall become associated therewith, and if there exist any vacancy in said Board of Directors, such Presbytery may thereafter choose a member of such board, whose term of office shall be for three years from twelve o'clock noon of the Thursday next following the first Sunday in the month of May of the year in which such member is chosen."

Appendix C.

THE BOARD OF TRUSTEES AS NAMED IN THE ORIGINAL CHARTER

1820-21, JOHN LINCKLAEN, died Feb. 9, 1822.
1820-22, GLEN CUYLER, died Sept. 1, 1832.
1820-34, HENRY DAVIS, D.D., died March 8, 1852.
1820-24, DAVID HYDE, ESQ., died April 12, 1824.
1820-32, THADDEUS EDWARDS, died April, 1832.
1820-21, and 1822-31, GEN. HENRY McNEIL, died May 16, 1844.
1820-64, REV. LEVI PARSONS, died Nov. 20, 1864.
1820-22, REV. BENJAMIN BREARLY STOCKTON, died Jan. 10, 1861.
1820-30 and 1835-57, DIRCK CORNELIUS LANSING, D.D., died Mar. 19, 1857.
1820-34 and 1846-63, WILLIAM WISNER, D.D., died Jan. 7, 1871.
1820-29, HENRY AXTELL, D.D., died Feb. 11, 1829.
1820-27, EBENEZER FITCH, D.D., died Mar. 21, 1833.
1820-28, REV. DAVID HIGGINS, died June 18, 1842.
1820-49, REV. SETH SMITH, died Jan. 30, 1849.
1820-35, WILLIAM BROWN, ESQ., died March 11, 1854.

Appendix D.

The following constitute the original Board of Commissioners who are recorded as being present at the first meeting of that body "on Wednesday the 12th day of July, A. D., 1820, at Lynch's Inn in the village of Auburn," according to the minutes of the Board:

Presbytery of Niagara.

The Rev. Miles P. Squier—David M. Smith.

Presbytery of Genesee.

The Rev. Calvin Colton.

Presbytery of Rochester.

The Rev. Alanson Darwin—the Rev. Chauncey Cook.
Doctor Azel Ensworth.

Presbytery of Ontario.

The Rev. Ezekiel J. Chapman—the Rev. Julius Steel.

Presbytery of Geneva.

The Rev. Evan Johns—the Rev. Stephen Porter.
Thomas Mumford, Esq.

Presbytery of Onondaga.

The Rev. Caleb Alexander—Daniel C. Hopkins.

Presbytery of Cayuga.

The Rev. Samuel Parker—Col. Samuel Bellamy.

Presbytery of Bath.

The Rev. James H. Hotchkin—Robert Porter.

Presbytery of Oneida.

The Rev. Isaac Brainard—The Rev. John Frost.

The Rev. Caleb Alexander was chosen President, and Thomas Mumford, Esq., Secretary.

Appendix E.

THE FIRST BOARD OF DIRECTORS.

REV. GEORGE BLACK STEWART, D.D., LL.D., President of the Seminary and President of the Board.

Class of 1907.

1906-	MR. EDGAR C. LEONARD, Albany.
1906-1910	MR AARON P. STORRS, Owego.
1906-1914	MR. CHARLES E. WALBRIDGE, Buffalo.
1906-1914	REV. J. FREDERICK FITSCHEN, Jr., Ithaca.
1906-	REV. JOHN BAILEY KELLY, Saranac Lake.
1906-1908	REV. ABBOTT Y. WILCOX, Dundee.
1906-	HON. CHARLES I. AVERY, Auburn, *Secretary.*
1906-1910	MR. ROBERT CLUETT, Troy.
1906-	MR. FRED H. FAY, Auburn.

Class of 1908.

1906-1913	REV. CHESTER C. THORNE, Windham.
1906-1909	REV. ARTHUR E. BRIGDEN, Attica.
1906-1917	MR. CHARLES K. SCOON, Geneva.
1906-1908	REV. VERNON N. YERGIN, Clyde.
1906-	REV. ALBERT S. BACON, Niagara Falls.
1906-1909	REV. FREDERICK H. WATKINS, Gilbertsville.
1906-1909	HENRY WYNANS JESSUP, Esq., New York City.
1906-	MR. CHARLES P. MOSHER, Auburn.
1906-1916	REV. WILTON MERLE-SMITH, D.D., New York City.

Class of 1909.

1906-	REV. WILLIAM R. TAYLOR, D.D., Rochester.
1906-1908	MR. GEORGE B. MASSEY, Watertown.
1906-1912	REV. CHARLES N. FROST, Bath.
1906-1910	MR. ELEAZER W. EDWARDS, Syracuse.
1906-1916	REV. GEORGE FAIRLEE, Troy.
1906-1916	REV. DANA W. BIGELOW, D.D., Utica.
1906-1910	REV. M. WOOLSEY STRYKER, D.D., LL.D., Clinton.
1906-	HON. GEORGE UNDERWOOD, Auburn, *Vice President.*

CHANGES IN THE BOARD OF DIRECTORS.

1908-	MR. FREDERICK W. GRIFFITH, Palmyra.
1908-1916	MR. CHARLES H. ANTHONY, Watertown.
1908-1911	REV. FREDERICK A. ALDEN, Montour Falls.
1909-	MR. EDGAR G. DUSENBURY, Portville.
1909-1912	REV. JOHN M. BOGGS, D.D., Byron.
1909-1912	REV. FRANK H. SEELEY, D.D., Delhi.

1909-1915 MR. WILLIAM DULLES, Englewood, N. J.
1910- MR. THEODORE H. WICKWIRE, Cortland.
1910- MR. LOOMIS BURRELL, Little Falls.
1910-1917 REV. WALTER ROCKWOOD FERRIS, D.D., Syracuse.
1911-1915 REV. GEORGE WARREN, Elmira.
1912- REV. JOHN CHESTER BALL, D.D., Corning.
1912- REV. ADOLPHUS F. SCHAUFFLER, D.D., New York.
1912- MR. JAMES M. WYCKOFF, Perry.
1912-1913 REV. RANDAL PEASE, Hamden.
1914-1915 REV. JAMES L. HARRINGTON, Hunter.
1914- REV. EDWARD C. PETRIE, Cooperstown.
1914- REV. SAMUEL V. V. HOLMES, D.D., Buffalo.
1915- MR. PAUL S. LIVERMORE, Ithaca.
1915- MR. CHESTER E. HOWELL, Elmira.
1915- MR. JOHN L. SEVERANCE, Cleveland.
1916- REV. WILLIAM P. SCHELL, New York.
1916- MR. ROBERT J. BUCK, Watertown.
1916- REV. CHARLES HARDY WALKER, Troy.

PRESENT BOARD OF DIRECTORS
1918

REV. GEORGE BLACK STEWART, D.D., S.T.D., LL.D.
President of the Seminary and President of the Board.

Class of 1918.

1906- REV. WILLIAM R. TAYLOR, D.D., Rochester.
1916- MR. ROBERT J. BUCK, Watertown.
1912- REV. JOHN CHESTER BALL, D.D., Corning.
1917- MR. O. M. EDWARDS, Syracuse.
1916- REV. CHARLES HARDY WALKER, Troy.
1917- MR. FRANK A. BOSWORTH, Utica.
1906- HON. GEORGE UNDERWOOD, Auburn, *Vice-President.*
1909- MR. EDGAR G. DUSENBURY, Portville.
1912- REV. ADOLPHUS F. SCHAUFFLER, D.D., New York City.

Class of 1919.

1906- MR. EDGAR C. LEONARD, Albany.
1910- MR. THEODORE H. WICKWIRE, Cortland.
1914- REV. SAMUEL V. V. HOLMES, D.D., Buffalo.
1915- MR. PAUL S. LIVERMORE, Ithaca.
1906- REV. JOHN BAILEY KELLY, Plattsburg.
1915- MR. CHESTER E. HOWELL, Elmira.
1906- HON. CHARLES I. AVERY, Auburn, *Secretary.*
1910- MR. LOOMIS BURRELL, Little Falls.
1906- MR. FRED H. FAY, Auburn.

Class of 1920.

1912- MR. JAMES N. WYCKOFF, Perry.
1917- MR. H. DELANCEY KNIGHT, Seneca Falls.
1908- HON. FREDERICK W. GRIFFITH, Palmyra.
1906- REV. ALBERT S. BACON, Niagara Falls.
1914- REV. EDWARD C. PETRIE, Cooperstown.
1915- MR. JOHN L. SEVERANCE, Cleveland, Ohio.
1906- MR. CHARLES P. MOSHER, Auburn.

1916- REV. WILLIAM P. SCHELL, New York City.

Treasurer.

1916-1918 JOHN W. BERGER, 4 Morgan Hall Auburn.

Appendix F.

BY-LAWS.
OF THE
BOARD OF DIRECTORS

Adopted May 9, 1907.

Chapter I.

Of Meetings of the Board.

1. There shall be two stated meetings of the Board of Directors each year; the first or Commencement meeting in the week beginning with the first Sunday in May; the second on the last Tuesday in October.

2. Special meetings may be held upon the requisition of the President, or of six Directors, made in writing upon the Secretary. This requisition shall specify the object for which the meeting is called, and such object shall be stated by the Secretary in his notice of the meeting. No business shall be transacted at such special meeting other than that specified in the requisition and the notice.

3. Seven Directors, when duly convened, shall constitute a quorum for the transaction of business, except as provided in Chapter 3, Section 1, Chapter 14, Section 2 and Chaper 18, Section 2.

4. If a Director shall be absent from three consecutive stated meetings of the Board and of the committees of which he may be a member, he shall be regarded as having resigned his membership in the Board and his seat shall be considered vacant.

5. Whenever a vacancy occurs among the Directors elected by the Presbyteries, the Presbytery thus left without a representative shall be notified immediately by the Secretary.

6. Removal beyond the bounds of the Presbytery whose representative he is by a Director shall not terminate his membership in the Board, unless the Presbytery so order or elect his successor.

7. Directors shall be entitled to the amount of their expenses incurred by attendance upon meetings of the Board or of their committees.

CHAPTER II.

Of Officers of the Board.

1. The officers of the Board shall be a President, Vice-President, Secretary, Treasurer, Assistant Treasurer, Curator of Grounds and Buildings, and such other officers as the Board may appoint. The President of the Seminary shall be ex-officio member and President of the Board. The Vice-President and Secretary shall be chosen from the members of the Board.

2. All officers shall be elected annually at the Commencement meeting of the Board, except the President, and shall receive such compensation as the Board shall direct. All elections of officers shall be by ballot.

CHAPTER III.

Of the President of the Seminary.

1. The President of the Seminary shall be elected by ballot by a majority of the members of the Board.

2. He shall preside at the meetings of the Board, and he shall be ex-officio a member of all the committees of the Board.

3. He shall preside on all public occasions and shall represent the Seminary before the public.

4. He shall be charged with the general supervision of the interests of the Seminary, and shall have special oversight of the various departments of instruction.

5. It shall be his duty to endorse, for the purpose of sale, negotiation or transfer, all bonds, stock certificates or like instruments owned by the Seminary, which the Finance Committee may decide to negotiate or transfer; to sign all obligations, deeds and contracts entered into by or on behalf of the Board, and to sign all diplomas and certificates of graduation.

6. He shall affix the seal of the corporation to all instruments where its use is required, except as provided in Chapter 10, Sections 8 and 9.

GEORGE BLACK STEWART
President, 1899-

7. He shall present a printed report at the Commencement meeting of the Board of the condition, progress and policy of the Seminary, which shall include reports to him by such of the officers as may, in his judgment, be deemed best.

8. He shall discharge all the other duties ordinarily pertaining to his office.

Chapter IV.

Of the Vice-President.

1. The Vice-President shall preside at the meetings of the Board in the absence or at the invitation of the President.

2. In the absence or disability of the President, he shall endorse for the purpose of sale, negotiation or transfer, all bonds, stock certificates, or like instruments owned by the Seminary, which the Finance Committee may decide to negotiate or transfer; he shall sign all obligations, deeds or contracts entered into by or on behalf of the Board, and shall affix the seal of the corporation to all instruments where its use may be required, except as provided in Chapter 10, Sections 8 and 9.

Chapter V.

Of the Secretary.

1. The Secretary shall give each member notice in writing of each meeting of the Board at least one week before the appointed time thereof.

2. He shall keep full minutes of the meetings of the Board.

3. He shall be the custodian of the minute books and papers relating to the records of the Seminary.

4. He shall annually notify the respective Presbyteries, through their Stated Clerks, prior to their Spring Meeting, of the expiration of the term of their Directors.

5. He shall report to the Board any vacancies which have occurred under Chapter 1, Section 4.

6. As soon as possible after each meeting of the Board he shall transmit to the President, the Treasurer, the Curator, the Librarian, the Clerk of the Faculty, and the chairman of each Standing and Special Committee, all papers,

matters, resolutions or business that have been referred respectively to them.

7. He shall discharge the other duties ordinarily pertaining to his office.

CHAPTER VI.

Of the Treasurer.

1. The Treasurer shall have charge and supervision, under direction of the Finance Committee, of all the securities and funds of the corporation.

2. He shall sign receipts and acknowledgments for all money of the corporation, and disburse the money under the direction of the Finance Committee.

3. He shall deposit the funds of the Seminary in the corporate name of the Seminary in such banks or trust companies as the Finance Committee shall direct, which funds shall not be drawn out except by checks signed by him.

4. He shall have charge of the corporate seal of the Seminary.

5. He shall give a bond satisfactory to the Finance Committee.

6. He shall discharge the duties ordinarily pertaining to his office.

7. In case of the death, absence, or disability of the Secretary, he shall be, ex-officio, Secretary of the Board.

8. In case of the death or disability of the Treasurer, the Finance Committee shall appoint a Treasurer to serve until the next stated meeting of the Board and until his successor shall take his office.

CHAPTER VII.

Of the Librarian.

1. The Librarian shall have, under the direction of the Library Committee, the charge of the Library, all books, periodicals, pictures and apparatus belonging to the several departments of instruction. He shall be responsible for the proper care thereof.

2. He shall expend the Library funds under the direction of the Faculty.

3. He shall have the rank of Assistant Professor and shall have a seat and vote in the Faculty.

CHAPTER VIII.

Of the Curator of Grounds and Buildings.

1. The Curator of Grounds and Buildings shall be the resident executive of the Committee on Grounds and Buildings.

2. He shall, under the supervision of this committee, have charge and control of the real estate used for Seminary purposes and of all personal property belonging to the Seminary, except securities and funds and the apparatus belonging to the several departments of instruction and the books in the Library, pictures and periodicals; and he shall be responsible for the proper maintenance of the same.

3. He shall have the employment, direction and oversight of all Seminary servants.

4. He shall, subject to said supervision, have sole charge of all repairs to the grounds and buildings belonging to the Seminary, and shall be responsible for the keeping of the same in repair and in order. All requests for repairs, or work of any kind, shall be made to him in writing, and be signed by the person making the request; and the Curator shall enter such requests, or copy the same, in a book to be kept for the purpose, with the date of the request, and what disposition he has made of the request and the date of the same.

CHAPTER IX.

Of Committees.

1. The President shall annually nominate for election by the Board at the Commencement meeting the members and Chairmen of the four following Standing Committees, each one of which shall consist of not less than three nor more than nine members, who shall hold their office for one year and until others are appointed in their place.

A. A Finance Committee.

B. A Grounds and Buildings Committee.

C. A Library Committee.

D. A Curriculum Committee.

2. The election of the committees and chairmen shall follow such nomination at the same meeting.

3. The President shall be, ex-officio, a member of all the Standing Committees. No other Director shall be a member of more than two of these committees.

4. Each Standing Committee shall meet at least once in each interval between the stated meetings of the Board, and the chairman shall always call a meeting of a committee on the request of the President. The Chairman shall report to the Secretary of the Board the names of the members in attendance and those of the absentees.

5. Three or more members of a committee shall constitute a quorum for the transaction of business.

6. Each Standing Committee shall make a written report to the Board at each stated meeting.

CHAPTER X.

Of the Finance Committee.

1. It shall be the duty of the Finance Committee to supervise the funds and securities of the Seminary.

2. They shall invest the moneys of the Seminary, and shall have supervision of the Treasurer's office and accounts. They shall have authority to sell, negotiate, transfer and convey such of its securities, or such of its real estate (other than real estate situated in the City of Auburn) as they shall think advisable for the interests of the Seminary, and for this purpose to make use of the corporate seal of the corporation.

3. They shall, at least once a year, examine the securities of the corporation, and report the result of such examination to the Board.

4. They shall report to the Board at each stated meeting all changes in the investments of the Seminary made since the previous stated meeting, and the condition of the finances and funds of the Seminary.

5. Expenditures authorized by any of the Standing Committees shall not be made, if it be certified by the Finance Committee to the Treasurer that there are no moneys available for the purpose.

6. They shall appoint an expert accountant, who shall annually audit the accounts of the Treasurer, and report upon the same to the committee, which report, together with

the Treasurer's report, the committee shall present to the Board at the stated meeting in May.

7. No loan upon whatsoever security shall be made to any officer of the Seminary or member of the Board.

8. In all cases where the full amount of any loan secured by mortgage owned by the Seminary has been duly received by the Treasurer thereof, the President, Vice-President, Secretary, or Treasurer, or either one or more of such officers as may be necessary, are hereby authorized to execute a discharge, satisfaction, or assignment of said mortgage and for this purpose to make use of the corporate seal of this corporation.

9. When partial payments are made on loans secured by mortgages owned by the Seminary, and releases from the liens of said mortgages as to portions of the mortgaged premises are desired by the parties making such payments, the President, Vice-President, Secretary or Treasurer, or either of them or more of such officers as may be necessary, are hereby authorized, in conformity with the action of the Finance Committee, to execute such releases, and for such purpose to make use of the corporate seal of the corporation.

Chapter XI.

Of the Grounds and Buildings Committee.

1. The Grounds and Buildings Committee shall have supervision of the real estate, buildings and furniture belonging to the Seminary and used for Seminary purposes.

2. They shall instruct the Curator of Grounds and Buildings as to his duties and shall give him such power as they think necessary to enable him to perform the same.

3. They may authorize the Curator of Grounds and Buildings to act in cases of emergency.

Chapter XII.

Of the Library Committee.

1. The Library Committee shall have supervision of the Library and Historical collections.

2. They shall hold the Librarian responsible for the proper care and maintenance of the Library, and for the enforcement of the rules governing the same.

CHAPTER XIII.

Of the Curriculum Committee.

1. The Curriculum Committee shall have charge of the studies pursued in the Seminary.

2. They shall assign the duties of the Professors, Assistant Professors and Instructors.

3. They shall have supervision of the discipline of the Seminary.

4. They shall nominate to the Board, Professors and Assistant Professors.

5. The Faculty shall, through the President of the Seminary, transmit to the chairman of this committee, prior to the Commencement meeting of the Board, a report of their classes. Each professor or instructor shall report the subjects taught in his several classes whether in prescribed or elective studies, together with the number of men in each class, the number of hours occupied, what examinations or other tests have been used, and the results of such tests.

6. This committee shall take no direct action conditioning or advancing or graduating or disciplining individual students. They may report individual cases to the Faculty or to the Board for their action.

CHAPTER XIV.

Of the Faculty.

1. The Faculty shall consist of the President of the Seminary, who shall be its President; Professors and Assistant Professors.

2. The Professors, Assistant Professors and Librarian shall be elected, retired and removed by ballot by a majority of the members of this Board.

3. Every person elected to a professorship or assistant professorship in this Seminary shall, before entering upon the duties of the office, solemnly subscribe to the following formula:

> I do solemnly and sincerely affirm and declare that I believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice;

That I approve of the doctrine, government and discipline of the Presbyterian Church in the United States of America; and

I do solemnly promise to maintain, with zeal and fidelity, the truths of the Gospel, and to be faithful and diligent in all such duties as may devolve on me as a Professor in this Seminary, according to the best of my knowledge and ability.

4. In the inauguration of a President, Professor or Assistant Professor some fitting ceremony shall be observed, which shall provide for the public subscription by the person being inaugurated to the above formula, for an inaugural prayer, a charge to him and an inaugural address by him.

5. The action of the Faculty in all ordinary cases in respect to the admission, standing, and discipline of students shall be final.

6. The Faculty shall keep a book of minutes which shall be laid before the Board at each stated meeting.

7. The Faculty shall sign certificates of graduation.

8. The arrangements for Commencement shall be under the direction of the Faculty.

9. The Faculty shall, subject to the approval of the Board, formulate the rules governing the Scholarship funds of the Seminary.

10. From time to time as need may arise and funds allow, Instructors may be employed temporarily to perform such duties and receive such compensation as the Faculty may determine. Such Instructors shall have no vote in Faculty councils.

11. The appropriations from the Scholarship funds shall be paid by the Treasurer, on the recommendation of the Faculty.

CHAPTER XV.

Of the Students.

1. No student shall be barred from the privileges of this Seminary on the ground of his religious belief.

2. Every student applying for admission to this Seminary shall present satisfactory testimonials of natural

talents, prudent and discreet deportment, good moral character; and also, a college diploma carrying a Bachelor's degree or its equivalent. Men not less than twenty-five years of age may be admitted without college degrees on presenting satisfactory presbyterial certificates and passing proper examinations.

3. Every student, before he is admitted to standing in the Seminary, shall subscribe to the following declaration:

> Deeply impressed with a sense of the importance of improving in knowledge, prudence and piety, I solemnly promise, in a reliance on divine grace, that I will faithfully and diligently attend to the instructions of this Seminary, and that I will conscientiously and vigilantly observe all rules and regulations for its instruction and government, so far as the same relate to the students; and that I will obey all the lawful requisitions, and readily yield to all the wholesome admonitions of the Professors and Directors of this Seminary, while I shall continue a member of it.

4. The regular course of study in this Seminary shall comprise three years; corresponding with which, the classes shall be three, to be denominated respectively, Junior, Middle and Senior Class.

5. Students may pursue selected studies under conditions prescribed by the Faculty.

6. No certificate of approbation or graduation shall be given to any student, unless he shall have sustained an examination in the required studies, and shall have continued three years in the Seminary, or shall have been received to an advanced standing. But students who enjoy the course of instruction at the Seminary for a shorter time than three years, may receive from the Faculty a certificate of this fact; provided, they in all respects submit to the laws of the Seminary, and leave the Seminary in a manner, and for reasons, satisfactory to the Faculty.

CHAPTER XVI.

Of the Degree of Bachelor of Divinity.

1. By the authority received from the University of

HARRY LATHROP REED
Professor, 1903-

ALLEN MACY DULLES
Professor, 1904-

JOHN QUINCY ADAMS
Librarian and Assistant Professor,
1907-

New York the Seminary confers the Degree of Bachelor of Divinity.

2. Candidates for the degree of Bachelor of Divinity must meet the required conditions, which conditions shall be determined by the Faculty, subject to the approval of the Board of Directors.

3. The diploma for the degree of Bachelor of Divinity shall be signed by the President of the Seminary and by the Secretary of the Board of Directors, and shall bear the seal of the corporation.

Chapter XVII.

Of the Order of Business.

1. A docket shall be placed before the Board by the Secretary at each stated meeting. The general schedule shall be as follows:

I. Organization with Prayer.
II. Roll Call and Reasons for Non-Attendance.
III. Reading, Correction and Approval of the Minutes of Previous Meeting.
IV. Secretary's Report.
V. Communications from the Faculty.
VI. President's Report.
VII. Reports of Committees.
    (1) Finance.
    (2) Grounds and Buildings.
    (3) Library.
    (4) Curriculum.
    (5) Special.
VIII. Miscellaneous Business.
IX. Election of Directors.
X. Election of Officers.
XI. Appointment of Committees.
XII. Adjournment with Prayer.

2. Matters arising requiring the action of a committee shall be referred to the Standing Committee having charge of such subjects, unless by special order of the Board.

CHAPTER XVIII.

Miscellaneous.

1. Resolutions must be put into writing and delivered to the Secretary.

2. No change in these By-Laws shall be made except by a vote of two-thirds of the entire Board at a stated meeting at which the change is proposed, or by a majority vote of the members present at a stated meeting subsequent to a meeting at which notice of proposal to change such By-Laws shall have been given. The Secretary shall notify members of the Board of proposed changes when sending his notice of meetings.

3. The operation of these laws shall not be changed or suspended save by a unanimous vote of the members present, in number not less than a majority of the membership of the Board.

4. All former Ordinances, By-Laws and Resolutions governing the Seminary passed by the Board of Commissioners and the Board of Trustees are hereby repealed.

Appendix G.

THE PLAN OF UNION OF 1801.

In view of the fact that very few readers of today know just what the "Plan of Union" was, it is here given in full. It is to be remembered that between the year when it was approved by the General Assembly, (1801), and the year it was declared unconstitutional, (1837), the Assembly had repeatedly made grateful recognition of the revivals of religion which had wrought such remarkable changes in the conditions of western and central New York. The practical working of the plan had been in the region itself truly blessed. The General Association of Connecticut, which sent more missionaries into this region probably than any other organization, proposed this plan to the Assembly of 1801, and sent a committee to confer with the latter body. The Assembly appointed a committee of conference "to consider and digest a plan of government for the churches in the new settlements." This report "after mature deliberation" was approved, and is as follows:

"Regulations adopted by the General Assembly of the Presbyterian Church in America, and by the General Association of the State of Connecticut, (provided said Association agree to them), with a view to prevent alienation, and to promote union and harmony in those new settlements which are composed of inhabitants from these bodies.

1. It is strictly enjoined on all their missionaries to the new settlements, to endeavor, by all proper means, to promote mutual forbearance, and a spirit of accommodation between those inhabitants of the new settlements who hold the Presbyterian, and those who hold the Congregational form of church government.

2. If in the new settlements any church of the Congregational order shall settle a minister of the Presbyterian order, that church may, if they choose, still conduct their

discipline according to Congregational principles, settling their difficulties among themselves, or by a council mutually agreed upon for that purpose. But if any difficulty shall exist between the minister and the church, or any member of it, it shall be referred to the Presbytery to which the minister shall belong, provided both parties agree to it; if not, to a council consisting of an equal number of Presbyterians and Congregationalists, agreed upon by both parties.

3. If a Presbyterian church shall settle a minister of Congregational principles, that church may still conduct their discipline according to Presbyterian principles, excepting that if a difficulty arise between him and his church, or any member of it, the cause shall be tried by the Association to which the said minister shall belong, provided both parties agree to it; otherwise by a council, one half Congregationalists and the other Presbyterians, mutually agreed upon by the parties.

4. If any congregation consist partly of those who hold the Congregational form of discipline, and partly of those who hold the Presbyterian form, we recommend to both parties that this be no obstruction to their uniting in one church and settling a minister; and that in this case the church choose a standing committee from the communicants of said church, whose business it shall be to call to account every member of the church who shall conduct himself inconsistently with the laws of Christianity, and to give judgment on such conduct. That if the person condemned by their judgment be a Presbyterian, he shall have liberty to appeal to the Presbytery; or if he be a Congregationalist, he shall have liberty to appeal to the body of the male communicants of the church. In the former case, the determination of the Presbytery shall be final, unless the church shall consent to a farther appeal to the Synod, or to the General Assembly; and in the latter case, if the party condemned shall wish for a trial by a mutual council, the cause shall be referred to such a council. And provided the said standing committee of any church shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery as a ruling elder of the Presbyterian church."

Appendix H.

THE PLAN OF UNION OF 1808.

At a meeting of the Synod of Albany held in Cooperstown, on October 7-9, 1807, "the Rev. Samuel Fuller, of the Northern Associated Presbytery, and the Rev. Joshua Leonard, from the 'Middle Association in the Western District' produced testimonials of their appointment as commissioners from their respective bodies, for the purpose of forming some union with their Synod." The commissioners were heard and a committee appointed to consider and report upon the subject. The committee reported on October 9th, a draft of a letter, which was finally approved in the following form:

"Cooperstown, Oct. 9, 1807.

"Dear Brethren—We received your communication by the Rev. (Mr. Leonard) with great pleasure, and were highly gratified with the object of his mission, which has occupied our serious attention. Situated as our judicatories are in a new country rapidly increasing in its population; blended as our people are in the same settlements, and holding the same divine doctrines, it is certainly an object of interesting importance that we should be cemented together in some intimate bond of union and correspondence. Such an union would make us better acquainted, and increase our attachment to one another as servants of our common Lord. It would facilitate the establishment of the gospel in many of the destitute settlements of our country, by uniting our people in a common cause; and it would enable us to combine our exertions more effectually in suppressing error, licentiousness and vice, and promoting the great interests of pure morality and undefiled religion. Prompted by these considerations, and animated with a desire to do all in our power to advance the general interests of the Redeemer's kingdom, the Synod

of Albany stand ready, with the approbation of the General Assembly, to form as intimate a connection with your (Association) Presbytery as the constitution of our church will admit.

"We most cordially invite you to become a constituent branch of our body, by (assuming the characteristic and scriptural name of Presbytery, and) adopting our standard of doctrine and government, and sit and vote with us in all the great and interesting concerns of the church. (Deeming the name, however, far less important than the thing, although of consequence to uniformity in the same body, yet should you be solicitous to retain yours, it will not be considered on our part a bar to so desirable a union.)

"Nor do we confine our invitation to you as ministers; but we also extend it to delegates from your churches, whom we are willing to receive as substantially the same with our ruling elders, to assist us in our public deliberations and decisions. Knowing the influence of education and habit, should the churches under your care prefer transacting their internal concerns in their present mode of Congregational government, we assure them of our cheerfulness in leaving them undisturbed in the administration of that government, unless they shall choose to alter it themselves.

"Should you accede to this Plan of Union and Correspondence, and our General Assembly permit us to form it, which we are disposed to think they readily will, we anticipate the auspicious period as just at hand, when all the congregations of Presbyterian churches in this northern region will form one great phalanx against the common enemy, and combine their exertions to advance the mediatorial kingdom of our exalted Lord.

We are, Reverend Brethren, with sentiments of respect and esteem, Yours sincerely,

By order of Synod,

SAMUEL F. SNOWDEN, Moderator.

"In the above draft, the parts between brackets apply only to the Association, and are to be omitted in the copy to the Presbytery."

"Ordered, that a copy of the preceding letter, according to the directions above mentioned, be transmitted by the Moderator to the bodies respectively for whom it was designed."

At the meeting of the Synod at Aurora, October 5, 1808, it was reported that the Association and the General Assembly had each approved of the plan, it was therefore resolved, "That the Middle Association on the Military Tract and its Vicinity, be received as a constituent branch of the Synod, and they are hereby received accordingly—retaining their own name and usages in the administration of the government of their churches according to the terms stated in the plan."

Quoted from the Minutes of the Synod of Albany.

Appendix I.

Ordinances and Internal Regulations of the Theological Seminary at Auburn in the State of New York.

Auburn
Printed by T. M. Skinner.
1826.

ADVERTISEMENT

"The following Ordinances and Regulations of the Theological Seminary at Auburn, were passed in the Boards of Commissioners and Trustees at their annual meeting in August, 1826:

Of The Board of Commissioners.

"1. The Board of Commissioners shall statedly meet in each year, on the Tuesday, preceding the third Wednesday of August, at nine o'clock A. M. Seven members shall in ordinary cases constitute a quorum; but for the election of a Professor eleven members shall be necessary.

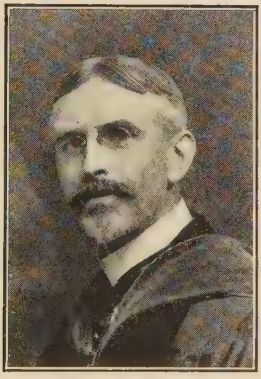
2. When any exigency shall render a special meeting of the Board necessary, it shall be the duty of the President, at the request of the Prudential Committee of the Board of Trustees, or at the request of any three members of the Board of Commissioners, to call such meeting, by a circular addressed to every commissioner, giving fifteen days notice, and specifying the particular business for which such meeting is called, and nothing shall be done at any special meeting except the business stated in the circular.

"N. B. In calling a special meeting, those persons shall be considered as commissioners, who were commissioners at the time of the previous annual meeting.

"3. It shall be the duty of the Board of Commissioners to inaugurate the Professors of the Seminary, and to direct

WILLIAM JOHN HINKE
Professor, 1907-

HERBERT ALDEN YOUTZ
Professor, 1908-1918



HARLAN CREELMAN
Professor, 1908-

what forms shall be used, and what services performed, on such occasions.

"4. Every Professor of this Seminary shall be an ordained Minister of the Presbyterian or Congregational Church, and shall sustain the character of a learned, judicious and orthodox divine, and a devout Christian.

"5. Every person elected to a professorship in this Seminary, shall, before entering on the duties of the office, solemnly subscribe the Confession of Faith, Catechisms, and Form of Government of the Presbyterian Church, agreeably to the following formula, viz:

"In presence of the omniscient and heart-searching God, I do solemnly and sincerely affirm and declare, that I believe the Scriptures of the Old and New Testaments to be the word of God, and the only infallible rule of faith and practice:—that I do receive and adopt the Confession of Faith, and the Catechisms of the Presbyterian Church in the United States of America, as containing the system of doctrines taught in the Holy Scriptures:—that I do approve of the government and discipline of the Presbyterian Church, as prescribed in the 'Form of Government' and 'Discipline' of the Presbyterian Church in these United States:—and I do solemnly promise, to maintain with zeal and fidelity, the truths of the Gospel, and to be faithful and diligent in all such duties as may devolve on me as a Professor in this Seminary, according to the best of my knowledge and abilities."

"6. Any Professor intending to resign his office, shall give six months notice of such intention to the President of the Board of Commissioners.

"7. It shall be the duty of the Board of Commissioners to be present, either in a body, or by a committee appointed for the purpose, at the annual examination of the students of the Seminary.

OF THE BOARD OF TRUSTEES.

"1. The Board of Trustees shall meet statedly in each year, on the Tuesday next preceding the third Wednesday in August, at nine o'clock, A. M., and oftener, if they deem it expedient, on their own adjournments.

"2. The President of the Board of Trustees, or in case of his absence the Vice President, whenever requested by the Prudential Committee of the Board, shall call a special meeting of the Board, by giving to each member ten days notice.

OF PROFESSORS.

"1. It is expected that the Professors shall accompany their lectures and recitations with prayer.

"2. Each Professor, at the request of the Board of Trustees shall lay before them a detailed exhibition of the system and method pursued by him in conducting the studies of the youth under his care; which system shall be subject to such alterations and additions as the Board may prescribe.

"3. The Professors of the Institution shall be considered as a Faculty.

"4. The Faculty shall meet at such times as they may judge proper:—they shall keep accurate records of their proceedings, which records shall be laid before the Trustees at every annual meeting of the Board, and oftener if required:—they shall have power to admit applicants into the Seminary:—they shall determine the hours and seasons at which the classes shall attend the Professors severally, so as to prevent interference and confusion; and to afford the students the best opportunities of improvement:—they shall determine all cases of discipline, and all questions of order as they shall arise:—they shall agree on the rules of order, decorum and duty, (not inconsistent with any of the regulations of the Seminary), to which the students shall be subjected; and these they shall reduce to writing, and cause to be publicly, and frequently read:—they shall determine the hours, at which the whole of the students shall, morning and evening, attend for social worship, and the manner in which, and the person or persons by whom, the exercises of devotion shall be conducted.

"5. The Faculty shall be empowered to suspend or dismiss from the Seminary, any student who shall be immoral or disorderly in his conduct.

"6. It shall be the duty of the Professors, on the Sabbath, to supply the students of the Institution, with the

preaching of the Gospel and the administration of the Lord's Supper, in such manner as they shall deem most expedient.

OF STUDY AND ATTAINMENTS.

"1. It is expected that every student at the close of his course shall have made the following attainments, viz: That he be well skilled in the Original Languages of the Holy Scriptures; That he be able to explain the principal difficulties which arise from the perusal of the Scriptures; That he be versed in Biblical Antiquities; That he have an acquaintance with such parts of Ancient Geography and Oriental Customs as throw light on the Sacred Records; That he be well acquainted with what is called the Deistical Controversy; That he be able to support the system of Evangelical Doctrines, by a ready, pertinent and abundant quotation of Scripture texts for that purpose; That he shall have studied carefully and correctly, Natural, Didactic, Polemic and Casuistic Theology; That he have a considerable acquaintance with General History and Chronology, and a particular acquaintance with the History of the Christian Church; It is expected that he shall have read the best practical writers on the subject of religion; That he have learned to compose with correctness and readiness, and deliver what he has composed, to others, in a natural and acceptable manner; That he be well acquainted with the several parts and the proper structure of popular lectures and sermons; That he have composed at least two lectures, and four popular sermons, that shall have been approved by the Professors; That he shall have carefully studied the duties of the pastoral care, and the form of church government, authorized by the Scriptures; and the administration of it, as it has taken place in Protestant Churches, and especially as it now exists in the Presbyterian Church in the United States of America.

"2. The regular course of study in this Seminary shall comprise three years; corresponding with which, the classes also shall be three, to be denominated respectively, the Junior, Middle, and Senior Class.

"3. No certificate of approbation from the Professors

shall be given to any student, unless he shall have sustained an examination in the different studies, and shall have continued three years in the Seminary, or shall have been received on an advanced standing. But students who enjoy the course of instruction at the Seminary for a shorter time than three years, may receive from the Professors a certificate of this fact—provided they in all respects submit to the laws of the Seminary, and leave the Seminary in a manner, and for reasons, satisfactory to the Faculty.

"4. There shall be an annual examination of all the students in the studies to which they shall have attended during the year, on the Tuesday next preceding the third Wednesday in August. The examination shall be conducted by the Professors, in the presence of the Board of Trustees, or of their committee. Those students who shall pass an examination to the satisfaction of the Board, and shall have been connected with the Seminary for three years, shall receive a certificate of the same signed by the Professors.

OF DEVOTION AND IMPROVEMENT IN PRACTICAL PIETY.

"It ought to be considered as an object of primary importance by every student in the Seminary, to be careful and vigilant not to lose that inward sense of the power of godliness which he may have attained; but, on the contrary, to grow continually in a spirit of enlightened devotion and fervent piety; deeply impressed with the recollection that without this, all his other acquisitions will be comparatively of little worth, either to himself, or to the Church of Christ.

"He must remember, too, that this is a species of improvement which must of necessity be left, in a great measure, with himself, as a concern between God and his own soul.

"It is proper, however, to delineate the path of duty, to express the wishes and expectations of the guardians of the Seminary, and to make such requisitions as the nature of the subject will admit.

"1. It is expected that every student in this Seminary, will spend a portion of time every morning and evening, in devout meditation and self examination; in reading the

Scriptures with a view to a personal and practical application of the passage read, to his own heart, character and circumstances; and in humble, fervent prayer and praise to God in secret. The whole of every Lord's Day is to be set apart for devotional exercise either of a social or secret kind. Intellectual pursuits not immediately connected with devotion, or the religion of the heart, are to be suspended on that day. The conversations had with each other, are to be on religious subjects. Associations for prayer and praise, and for religious conference, calculated to promote growth in grace, are also proper for this day, subject to such regulations as the Professors and Trustees may see proper to prescribe.

"It is wished and recommended that each student should ordinarily set apart one day in a month for special prayer and self examination in secret.

"2. If any student shall exhibit in his general deportment a levity, or indifference in regard to practical religion, though it do not amount to any overt act of irreligion and immorality, it shall be the duty of the Professor who may observe it, to admonish him tenderly and faithfully, in private, and endeavor to engage him to a more holy temper, and a more exemplary deportment.

"3. If a student after such private admonition, persist in a system of reprehensible conduct, he shall be liable to public admonition, and if still no satisfactory reformation appear, the faculty are authorised to dismiss him from the Seminary.

"4. The Professors are particularly charged to encourage, cherish and promote devotion and personal piety among their students, by inculcating practical religion in their lectures and recitations, by taking suitable occasions to converse with their pupils privately on this interesting subject; and by all other means, incapable of being minutely specified, by which they may foster experimental religion and unreserved devotedness to God.

OF THE STUDENTS.

"1. It is expected of every student applying for admission to this Seminary, that he produce satisfactory testimonials that he possesses good natural talents, and is of a prudent and discreet deportment; that he is of good moral character; that he has passed through a regular course of academical study, or wanting this he shall submit to an examination in regard to the branches of literature taught in such a course.

2. Every student before he take his standing in the Seminary shall subscribe the following declaration, viz:

" 'Deeply impressed with a sense of the importance of improving in knowledge, prudence and piety, I solemnly promise, in a reliance on divine grace, that I will faithfully and diligently attend to the instructions of this Seminary, and that I will conscientiously, and vigilantly, observe all the rules and regulations for its instruction and government, so far as the same relate to the students; and that I will obey all the lawful requisitions, and readily yield to all the wholesome admonitions, of the Professors and Trustees of this Seminary, while I shall continue a member of it.'

"No person shall be allowed to reside in the Seminary, unless he subscribe the above declaration.

"3. Every student shall treat his teachers with due attention and respect, and all other persons with civility.

"4. Every student shall yield a prompt and ready obedience to all the lawful requisitions of the Professors and Trustees.

"5. Diligence and industry in study shall be considered as indispensable in every student, unless the want of health shall prevent, of which the Professors shall have cognizance, and make the suitable allowance.

"6. Every student is required to reside constantly at the Seminary, during term time, unless prevented by sickness; and no student may go out of town without the permission of the Professor or Professors, whose lecture or lectures may occur during the time for which absence is desired.

"7. The stated hours of study, to be observed by the students, are from morning prayers to twelve o'clock, except

one hour for breakfast and necessary exercise, and from two o'clock P. M. to evening prayers; and from nine o'clock in the evening it is expected, that the students will be in their respective rooms.

"8. During the regular hours of study, it is expected that the students, as far as practicable, will keep their rooms, refraining from all needless visiting of each other, and, at all times, abstaining from every thing which may disturb any in their studies or retirement.

"9. In their recitations it is required that every student should avoid every thing which savours of unbecoming levity, or which is found to furnish matter of offence to the pious.

"10. Every student shall attend public worship on the Sabbath and public prayers morning and evening each day, under such regulations as the Faculty shall prescribe.

"11. Every student shall attend on the recitations and lectures in the Seminary, according to such regulations as shall be adopted by the Faculty.

"12. The students shall occupy such rooms as shall be designated by the Faculty.

"13. There shall be two vacations in the Seminary every year. The first vacation shall commence on the Wednesday preceding the first Thursday in May, and continue four weeks. The second vacation shall commence on the Thursday succeeding the third Wednesday in August, and continue eight weeks.

OF THE LIBRARY.

"1. To obtain ultimately a complete Theological Library, shall be considered as a leading object of the Institution.

"2. It shall be the duty of the Professors to procure and keep a Folio, denominated 'The Prospectus of a Catalogue of a Theological Library.' In this Folio, divided into proper heads, each Professor shall, at his pleasure, enter in its proper place, the titles of such books as he shall deliberately judge to be proper for the Library. The Board of Trustees, or the members of it individually, may do the same. From

this folio it shall be the duty of the Trustees to select such books as they think most necessary, and as the sum appropriated for the current year will purchase.

"3. A Librarian shall be appointed by the Trustees, and in case he should fail of fulfilling the duties of his office, his place shall be supplied by the Faculty, until the next meeting of the Board.

"4. The Librarian shall have charge of the books, and shall be responsible for them.

"5. No book shall be permitted on any occasion to be carried from the Seminary, unless with the approbation of the Faculty, and at their discretion as to time.

"6. A book of donations shall be carefully kept by the Librarian, in which shall be entered by him the books given to the Library, the time when, and the name of the donor.

"7. The Librarian shall reserve from common use all such books as are of peculiar scarcity or value. These books shall be designated by the Faculty.

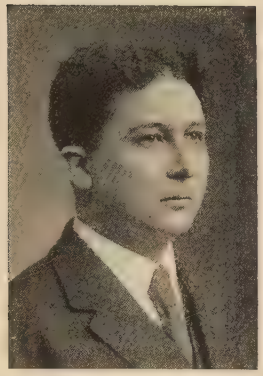
"8. No book shall be taken from the Library-Room without the knowledge and consent of the Librarian, who shall enter in a book, kept for that purpose, the title of the book taken, the name of the person taking it, and the times when taken and returned.

"9. It shall be the duty of the Librarian to keep an alphabetical catalogue of all the books belonging to the Library, carefully inserting the names of such as from time to time may be added to it.

"10. No student shall be entitled to have from the Library more than three volumes at the same time, besides such books as may be furnished alike to all of a class, and such necessary books in the course of his studies, as by a written order from a Professor he may be authorized to borrow:—Nor shall he lend a book to any one not connected with the Seminary. But each Professor may have twelve volumes at the same time.

"11. One day in each week shall be a Library day, on which, at an appointed hour, the Librarian shall attend to receive and deliver books.

"12. Each student on every Library-day shall regularly



ROBERT HASTINGS NICHOLS
Professor, 1910-

FRANK WOOD MOORE
Instructor, 1913-1917
Assistant Professor, 1916-

HARRIS BATES STEWART
Instructor, 1914-1917
Assistant Professor, 1917-

return the books he had taken, nor shall he renew any book more than once, if any other student wish to obtain it.

"13. The Librarian at the request of any member of the Faculty, shall require any book to be returned at any time, although it may not not be a regular Library-day.

"14. Every student shall use particular care to preserve every book he may have taken, or which may be in his room, from all injury. And where this injunction, or any regulations established with respect to the Library is disregarded by any student; or if any book received by him be lost, it shall be the duty of the Librarian to report to the Faculty the persons so offending, who shall be liable to a suspension from the privileges of the Library, or whatever other censure the Faculty may deem proper.

"15. In cases where books important for the studies of a particular class, cannot be supplied to all of that class, it shall be the duty of the Librarian, at the direction of the Professor in whose recitations such books are used, so to distribute the books at first, and in the changes when regularly returned, that the class may be most equally and effectually provided.

"16. All books shall be returned at the close of each term; and such students as may remain in the village of Auburn during the vacation, may enjoy the benefit of the Library, under such special regulations as the Faculty may appoint.

"17. The Library shall be well aired one day in a week, if the weather permit, and swept and dusted once a month; and previously to the annual meeting of the Trustees and Commissioners, the books on each shelf shall be taken down and carefully dusted, and the shelf well brushed.

"18. Regulations not inconsistent with the provisions of this article, shall be detailed in a system of Library Laws by the Faculty.

OF BENEFICIARIES.

"1. To be placed on any of the charitable foundations, the candidate must produce satisfactory evidence to the Trustees, or their committee, that he is in indigent circum-

stances, of hopeful piety, and otherwise qualified for admission into the Seminary. He shall also obligate himself to refund all that shall be expended upon him in case he fail of engaging in the work of the ministry, through his own fault.

"2. If any student, who has been placed on a charitable foundation, shall appear on impartial trial deficient in piety, ability, or application to his studies, the Trustees or their committee may withdraw from him their patronage.

Appendix J.

THE FACULTY BY DEPARTMENTS.

Biblical Criticism.

Henry Mills, D.D., 1821-1867.
Born March 12, 1786—died June 10, 1867. Princeton College, 1802, Studied Theology with Dr. James Richards.

Ezra Abel Huntington, D. D., 1855-1901.
Union College, 1833, Studied Theology Privately. Born June 12, 1813, died July 14, 1901.

Hebrew Language and Literature.

James Edward Pierce, 1865-1870.
Middlebury College 1861, Auburn Seminary 1865. Born August 12, 1839, died July 13, 1870.

Willis Judson Beecher, D. D., 1871-1908.
Hamilton College 1858, Auburn Seminary 1864. Born April 29, 1838, died May 10, 1912.

Semitic Languages and Literature.

Harlan Creelman, Ph. D., D. D., 1908-.
University of New Brunswick, Yale Divinity School, 1889.

William John Hinke, Ph. D., D. D., 1907-.
Calvin College 1890, Ursinus Seminary, 1894.

New Testament Theology and Literature.

James Stevenson Riggs, D D., 1884-.
Princeton University 1874, Auburn Seminary 1880.

New Testament Language and Criticism.

Harry Lathrop Reed, D. D., 1903-.
Yale University 1889, Auburn Seminary 1897.

Ecclesiastical History and Church Polity.

Matthew LaRue Perrine, D. D., 1821-1836.
Princeton College 1797, Studied Theology Privately. Born May, 1777, died February 12, 1836.

Luther Halsey, D. D., LL. D., 1837-1844.
Union College 1812, Studied Theology with Dr. John Johnson. Born January 1, 1794, died October 29, 1880.

Samuel Miles Hopkins, D. D., 1847-1901.
Amherst College 1832, Auburn and Princeton Seminary, 1837. Born August 8, 1813, died October 29, 1901.

Theodore Weld Hopkins, D. D., 1893-1895.
Yale College 1864, Rochester Seminary 1873. Born January 6, 1841, died January 23, 1916.

Edward Waite Miller, D. D., 1895-1909.
Union College 1887, Auburn Seminary 1890.

Robert Hastings Nichols, Ph. D., 1910-.
Yale University 1894, Auburn Seminary 1901.

Sacred Rhetoric and Pastoral Theology.

Dirck Cornelius Lansing, D. D., 1821-1826.
Yale College 1802, Studied Theology Privately. Born March 3, 1785, died March 19, 1857.

Samuel Hanson Cox, D. D., LL. D., 1835-1837.
Studied Theology with Dr. James Richards. Born August 25, 1793, died October 2, 1880.

Baxter Dickinson, D. D., 1839-1847.
Yale College 1817, Andover Seminary 1821. Born April 14, 1795, died December 7, 1875.

Joseph Fewsmith, D. D., 1848-1851.
Yale College 1840, Theology at Western Reserve College. Born January 7, 1816, died August 22, 1888.

William G. T. Shedd, D. D., LL. D., 1852-1854.
University of Vermont, 1839, Andover Seminary 1843. Born June 21, 1820, died November 17, 1894.

Jonathan Bailey Condit, D. D., 1855-1876.
Princeton College 1827, Princeton Seminary 1830. Born December 16, 1808, died January 1, 1876.

Herrick Johnson, D. D., LL. D., 1874-1880.
Hamilton College 1857, Auburn Seminary 1860. Born September 22, 1832, died November 20, 1913.

Anson Judd Upson, D. D., LL. D., 1880-1902.
Hamilton College 1843. Studied Theology with Dr. W. S. Curtis. Born November 7, 1823, died June 14, 1902.

Timothy Darling, D. D., 1887-1890.
Williams College 1864, Union Seminary 1869. Born October 5, 1842, died February 3, 1906.

Arthur Stephen Hoyt, D. D., 1891-.
Hamilton College 1872, Auburn Seminary 1878.

Frank Wood Moore, A. B., 1913-.
Yale University 1903, Auburn Seminary 1907.

Christian Theology.

James Richards, D. D., 1823-1843.
Yale College 1794, Studied Theology with Drs. Burnett and Dwight. Born October 29, 1767, died August 2, 1843.

Laurens Perseus Hickok, D. D., LL. D., 1844-1852.
Union College 1820. Studied Theology with the Revs. William Andrews and Bennett Tyler. Born December 29, 1799, died May 6, 1888.

Clement Long, D. D., 1852-1854.
Dartmouth College 1828, Andover Seminary 1834. Born December 1, 1806, died October 14, 1861.

Edwin Hall, D. D., 1855-1877.
Middlebury College 1826. Studied Theology Privately. Born January 11, 1802, died September 8, 1877.

Ransom Bethune Welch, D. D., LL. D., 1876-1890.
Union College 1846, Auburn Seminary 1852. Born January 27, 1824, died June 29, 1890.

Timothy Grenville Darling, 1890-1906.

Herbert Alden Youtz, Ph. D., 1908-1918.
Simpson College 1890, Divinity School of Boston University 1894.

Theism and Apologetics.

Allen Macy Dulles, D. D., 1904-.
Princeton University 1875, Princeton Seminary 1879.

President and Professor of Practical Theology.

Henry Matthias Booth, D. D., LL. D., 1893-1899.
Williams College 1864, Union Seminary 1867. Born October 3, 1843, died March 18, 1899.

George Black Stewart, D. D., S. T. D., LL. D., 1899-.
Princeton University 1876, Auburn Seminary 1879.

Assistant to the President and Assistant Professor of Practical Theology.

Harris Bates Stewart, A. B., 1914-.
Princeton University 1903, Auburn Seminary 1906.

Librarian and Instructor in Hebrew.

Halsey Bidwell Stevenson, A. B., 1902-1907.
Williams College 1872, Auburn Seminary 1881. Born February 9, 1854, died April 7, 1907.

Librarian and Assistant Professor.

John Quincy Adams, D. D., 1907-.
University of Rochester 1874, Auburn Seminary 1877.

Colleges and Universities represented in the Faculty: Yale 8, Princeton 7, Union 5, Hamilton 4, Williams 3, Middlebury 2, Amherst, Calvin, Dartmouth, University of New Brunswick, University of Rochester, Simpson and University of Vermont, one each; Dr. Cox was not a college graduate but received the degree of A. M. from Princeton, 1818.

Theological Seminaries represented: Studied privately 10, Auburn 14, Andover 3, Princeton 3, Union 2, Boston University, Rochester, Ursinus, Western Reserve and Yale, one each.

Appendix K.

STUDENTS BY PERIODS AND COLLEGES.

It has been found impossible to complete the revised statistics of the students for the General Catalogue in time to use them in this History. Owing to this fact and the imperfect character of the records for many years all of the figures here given are subject to slight changes. They may be taken, however, as fairly accurate but the totals will vary a little from those which will appear in the Catalogue.

First Period. 1824-1837.
Fourteen Classes.
Number of graduates, 210; of non-graduates, 115; total number of students, 325.

Second Period. 1838-1855.
Seventeen Classes.
Number of graduates, 256; of non-graduates, 116; total number of students, 372.

Third Period. 1856-1870.
Fifteen Classes.
Number of graduates, 214; of non-graduates, 67; total number of students, 281.

Fourth Period. 1871-1893.
Twenty-three Classes.
Number of graduates, 344; of non-graduates, 106; total number of students, 450.

Fifth Period. 1894-1899.
Six Classes.
Number of graduates, 204; of non-graduates, 43; total number of students, 247.

Sixth Period. 1900-1918.
Nineteen Classes.

Number of graduates, 380; of non-graduates, 129; total number of students, 509.

A total of 94 classes and 1608 men have been graduated, and there have been 576 non-graduates, a total of 2184 students.

COLLEGE GRADUATES COUNTED IN THE SENIOR CLASSES BY PERIODS.

FIRST PERIOD. 1824-1837.

Union, 51; Williams, 45; Hamilton, 38; Amherst, 28; Yale and Middlebury, 16 each; Princeton, 9; Dartmouth, Center and Western Reserve, 4 each; Ohio University and University of Vermont, 2 each; Brown, Cincinnati, Columbia, Jefferson, Kenyon, Miami, University of North Carolina, University of South Carolina and Washington, one each.

Number of Colleges represented, 21; College graduates, 228.

SECOND PERIOD. 1838-1855.

Hamilton, 75; Union, 62; Williams, 27; Amherst, 19; Yale, 17; University of New York, 8; Middlebury and Western Reserve, 7 each; Princeton, University of Michigan and Wesleyan, 3 each; Cleveland University, Dartmouth, Oberlin, University of Vermont and Wabash, 2 each; Madison University, Pennsylvania College, and Rutgers, one each.

Number of Colleges represented, 19; College graduates, 244.

THIRD PERIOD. 1856-1870.

Hamilton, 70; Williams, 32; University of Michigan, 15; Middlebury, 14; Union, 12; Amherst, 10; Yale, 9; University of Rochester, 7; Yellow Springs, 6; University of Vermont, 4; Dickinson, Marietta and Oberlin, 3 each; Albert, Farmers and Princeton, 2 each; Beloit, Bowdoin, College of California, Cornell University, Crozier, Dartmouth, Genesee, Geneva, Illinois, Jefferson, Knox, New York Central, University of New York, Susquehanna, Wesleyan and Western Reserve, one each.

Number of Colleges represented, 32; College graduates, 210.

FOURTH PERIOD. 1871-1893.

Hamilton, 110; Williams, 14; Amherst, 13; Union and University of Rochester, 11 each; Princeton, 10; Wabash, 8; Cornell University, 6; Western Reserve, 5; Yale, 4; Lincoln, Syracuse and Ursinus, 3 each; Beloit, Dalhousie, Euphrates, Hobart, Knox, Rutgers and Sweetwater, 2 each; Antioch, Albion, Columbian, Blackburn, Central Turkey, Dartmouth, Doshisha, Genesee, Hope, Lafayette, Lewisburg, Marietta, McGill, University of Michigan, University of Minnesota, Oberlin, Park, University of Pennsylvania, Queen's Kingston, Ripon, University of Toronto, and Syrian Protestant, one each.

Number of Colleges represented, 42; College graduates, 237.

FIFTH PERIOD. 1894-1899.

Hamilton, 26; Princeton, 17; Park, 13; Amherst and Maryville, 6 each; Macalester and Union, 5 each; Grove City, Williams and Wooster, 4 each; Cornell University, Marietta, Manitoba, Ursinus, Wabash and Yale, 3 each; Adelbert, Lake Forest, New Windsor, University of Rochester and Syracuse, 2 each; Alma, Allegheny, Brown, Central Turkey, Center, Dalhousie, Dartmouth, Denison, Emporia, Euphrates, Franklin, Franklin, Wis., Greenville and Tusculum, Hobart, Indiana, Lafayette, Manitoba, Meiji Gakuin, Middlebury, Oberlin, Oregon State University, University of City of New York, Parsons, State College Kansas, Samokov, Washington and Jefferson, Western Reserve, Westminster and Wittenberg, one each.

Colleges represented, 50; College graduates, 147.

SIXTH PERIOD. 1900-1918.

Hamilton, 33; Park, 29; Princeton, 28; Yale, 19; Meiji Gakuin, 18; Wooster, 15; Syracuse and Williams, 10 each; Union, 9; Macalester, 8; Amherst, 7; Maryville, 6; Albany, Franklin, Hanover, Lake Forest, Lincoln, Hobart, University of Michigan, 4 each; Alma, Grove City, Missouri Valley, University of New York, Occidental, University of Omaha, and Wabash, 3 each; Carleton, Cornell University, Bucknell, Allegheny, Brown, Biddle, Carroll, Colgate, Denver

University, University of Illinois, University of Minnesota, North Japan, Parsons, Queen's, Kingston, Washington and Lee, Wittenberg, 2 each; Adelbert, American International, Aoyama Gakuin, Arkansas Cumberland, Bellevue, Berea, Boston University, Buena Vista, Central University, Center, Coe, Colorado, College of the City of New York, Columbia, Dickinson, Doshisha, Earlham, Emporia, Eureka, Franklin Ohio, Gregorian University, Harvard, Hastings, Hillsdale, Hiram, Huron, Iowa, Imperial University (Japan), Johns Hopkins, Lafayette, Lincoln, Marietta, Manitoba, University of Michigan, University of Missouri, University of Naples, Northwestern University, Oberlin, Shurtleff, University of Rochester, Robert, University of Virginia, Ursinus, University of West Virginia, Western Maryland, Washington, Washington and Jefferson, Wheaton, Whitworth, and University of Pennsylvania, one each.

Colleges represented, 92; College graduates, 323.

TOTAL OF COLLEGE GRADUATES BY COLLEGES.

Hamilton, 352; Union, 150; Williams, 132; Amherst, 82; Princeton, 69; Yale, 68; Park, 43; Middlebury, 38; University of Michigan, 24; University of Rochester, 21; Meiji Gakuin, 19; Western Reserve, 18; Wooster, 19; Wabash, 16; Syracuse, 15; Macalester and University of New York, 13 each; Maryville and Cornell University, 12 each; Dartmouth, 9; University of Vermont, Oberlin, Marietta and Lincoln, 8 each; Hobart and Ursinus, 7 each; Center, Yellow Springs, Lake Forest, 6 each; Franklin, Ind., and Manitoba, 5 each; Albany, Alma, Brown, Grove City, Hanover, and Wesleyan, 4 each; Allegheny, Beloit, Dalhousie, Dickinson, Euphrates, Grove City, Knox, Lafayette, University of Minnesota, Missouri Valley, Occidental, Queen's Kingston, Rutgers, University of Omaha, and Wittenberg, 3 each; Adelbert, Albert, Biddle, Bucknell, Carleton, Carroll, Central Turkey, Cleveland, Colgate, Columbia, Denver, Doshisha, Emporia, Farmers, Genesee, University of Illinois, Jefferson, North Japan, New Windsor, Ohio University, University of Pennsylvania, Parsons, Sweetwater, Washington, Washington and Lee, and Washington and Jefferson, 2 each; Adelbert, Albion,

American International, Antioch, Aoyama, Arkansas Cumberland, Bellevue, Berea, Blackburn, Bowdoin, Buena Vista, Boston University, Central University, Cincinnati, College of California, Coe, Colorado, College of the City of New York, Columbian, Crozier, Denison, Dickinson, Earlham, Eureka, Franklin Ohio, Franklin Wisconsin, Geneva, Gregorian, Greenville and Tusculum, Harvard, Hastings, Hillsdale, Hiram, Hope, Huron, Illinois, Indiana, Imperial University Japan, Iowa, Johns Hopkins, Kenyon, Lewisburg, Madison University, McGill, Miami, University of Missouri, University of Naples, Northwestern, University of North Carolina, New York Central, Oregon State, Parsons, Pennsylvania, Ripon, Robert, Samokov, Shurtleff, University of South Carolina, State College Kansas, Susquehanna, Syrian Protestant, University of Toronto, University of Virginia, West Maryland, University of West Virginia, Westminster, Wheaton, and Whitworth, one each.

A total of 147 Colleges and Universities are represented by 1389 graduates.

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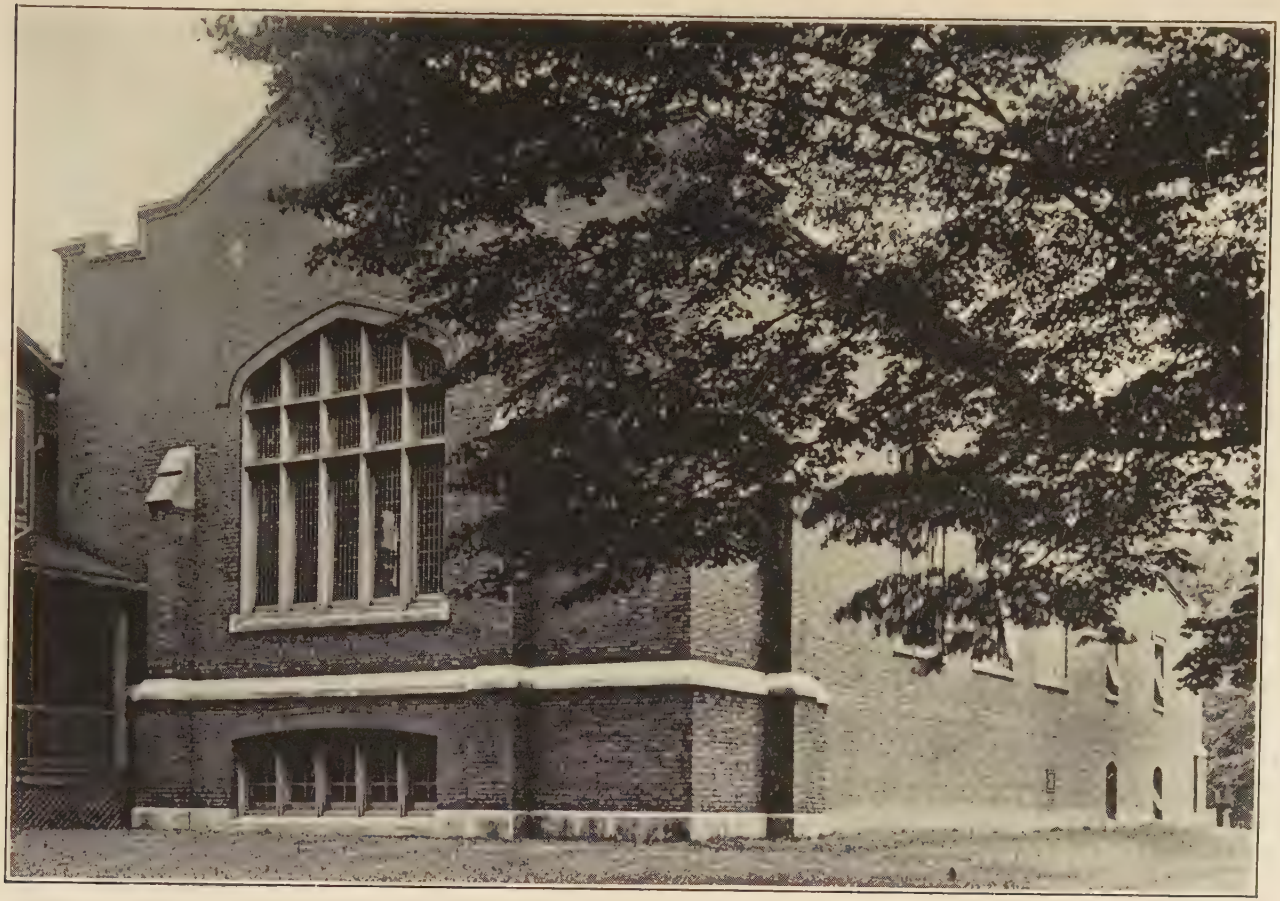

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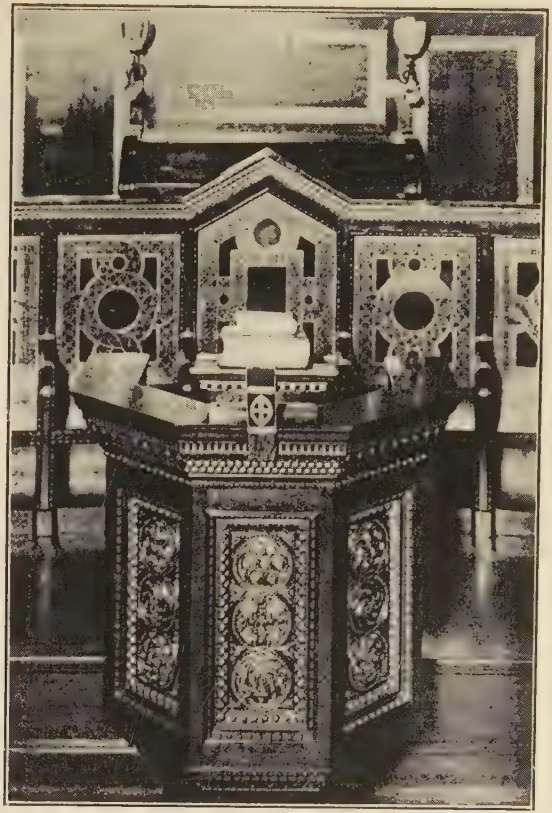

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INDEX

Academico-Theological Institution first Proposed, 34, 42, 43.

Adams. John Quincy, 164, 174; John W., 83.

Alexander. Caleb, 52, 55, 66.

Alumni. Authors among, 182; Day, 159; Distinguished Pastors among, 181; Fellowship, 170; in College and Seminary Faculties, 180; Journalists, 182; luncheon of, 128; meeting of, 127; Society of, 99.

American Committee of the History of Religions, 168.

Archaeological Institute of America, 168.

Archaeology. American School of, 168.

Associations for the support of Students, 55.

Auburn. Convention, 102f; Declaration, 110f; description of, 60; its first churches and other organizations, 62; reasons for locating the Seminary in, 60, 175.

Auburn Theological Seminary. Advantages of, 176; aims of, 121; breaking ground for, 49; closing of, 1854-55, 118; Cayuga Presbytery and, 33; centennial of, 173f; date of founding, 43; Diamond Jubilee of, 156; financial struggles, 177; first faculty of 54, 72f; General Assembly's action regarding, 39; ideals of, 177; incorporation of, 47; laying corner-stone of, 51; opening of, 54, 56; ordinances and internal regulations of, Appendix I, 216f; plan of, 46; plea for the support of, 86; reasons for its establishment, 39, 44; semi-centennial of, 129; status of after the reunion, 134; Synod of Geneva and, 36, 41f.

Aurora. Efforts to remove the Seminary to, 150f.

Axtell. Henry, 42, note.

B. D. Degree, 169.

Barber. Frederick Courtenay, and Associates, 171.

Baldwin. Dwight, 90; J. B., 99; Samuel, 91.

Barnes. Albert, 116.

Beach. Ebenezer, C., 90.

Beard, A. F., 179.

Beecher. Lyman, 109.

Beecher. Willis Judson, 142; address at Diamond Jubilee, 156; death of, 165; quotation from, 177; thirty-fifth anniversary, 165.

Bellamy. Samuel, 71.

Biblical Repertory and Princeton Review. Quoted, 105.

Bishop. Sereno E., 121.

Board in the Seminary. Price of, 59, 87, 97, 126.

Boardman. Samuel W., 148, 152.

Boards. Action on General Assembly's request, 137; governing, how elected, 133; relation and conflict of the governing, 147.

Booth. Henry Matthias. The first president, 145; 155; death of, 162; Robert Russell, 121.

Breckinridge. Robert J., 105.
Breed. David R., 144.
Brooks. Rachel Gleason, The first woman student, 169.
Brown. Hubert W., 160, 162; President, 131; William, first treasurer, 72; William Adams, 164.
Browne, M. L., 151, 152.
Buildings. Addition to, 93; first Seminary, 52; names of the halls, 129.
Buell. George C., 146.

California. Settlement of, 19.
Campus. Planting of, 129.
Canandaigua. Meeting in, 41.
Carpenter. J. Estlin, 168.
Catalogues, 59, 125.
Cayuga Presbytery, 33f; action on founding a Seminary, 36; members in attendance upon, note, 36; Mss. minutes of, quoted, 34, 35, 36.
Cayuga Republican, quoted from, 92.
Centennial. Campaign, 171; committee on, 174; preparations for, 173f; programme of, 174.
Chapel. Willard Memorial, 155.
Charter. The original and amendments, Appendix B, 186; changes in, 170.
Clark. Francis E., 160.
Clark. N. G., 179.
Classical Institute. Proposed, 127.
Clubhouse. Silliman, 170.
Codex Sinaiticus, 130.
College. Hamilton, 151.
College or Institute for laymen. Proposed, 147.
Colleges represented among the students, 57, 94, 120, 126, 178; Appendix K, 231f.
Colors. Seminary, 173.
Commencement. Report of, 88, 131; speakers on, 169; time of, 119.
Commissioners. First meeting of the Board of, 52; members present at, Appendix D, 196.
Condit. Jonathan B., 125; address to graduates, 127; death of, 143; R. W. 114.
Conference. Mid-winter, 159.
Congregationalists in the Seminary, 48.
Connecticut. Charter of, 18.
Cook. Joseph, 146.
Corner-stone laying, 51.
Convention. Auburn, 108f.
Cox. Samuel Hanson, 59, 83, 110, 113, 131.
Creelman. Harlan, 165.
Curriculum. The, 85, 146, 161, 163.
Cuyler. Theodore L., 130.

Darling. Timothy, 144; death of, 164.
Davis. Henry, 41, 69.
Dawson. J. W., 146.
Dayton Memorial Library, 153.
Dean. Joshua, 35.
Declaration. Auburn, 110f.
Deming. Rufus, 35.
Dennis. James S., 160.
Departments of the Seminary, 163.
DeWitt. Simeon, 17.
Dey. Anthony, 91.
Diamond Jubilee of the Seminary, 156.
Dickinson. Baxter H., 106, 110, 114; Edwin H., 174.
Directors. First board of, 197; number and how chosen, 134; present board, 198; By-laws of, Appendix F, 199f.
Document B, 41.
Dodge. William E., 125, 129, 130, 148, 149.
Drowning of four students, 99.
Dulles. Allen Macy, 160, 164; Mrs., 171.

Eaton, T. D., 171.
Ecclesiastical Relations of the Seminary, 133f.
Education. Ministerial, 35.
Edwards. Amelia B., 146; Thaddeus, 71.
Eells. James, 131.
Ellinwood. Frank F., 159, 179.
Elliott. George Washington, 127.
Elocution. Instructors in, 166.
Endowments. Efforts to secure, 90, 131, 149, 153, 156, 159, 171, 177.
Eucken. Rudolph, 167.
Examinations. Committees on, 98, 147; papers, 154; report of, 88.
Exercise. House of, 93, 96.
Expenses in the Seminary, 59, 97, 126.
Exscinding Act, 102f.

Faculty. Names of, by Departments; Appendix J, 227f; number of, 178; pledge, 81; report of, 92.
Fellowships, 170.
Fewsmith. Joseph, 114.
Finney. Dr. Richards and Mr., 74.
Fisher. Samuel, III.
Fitch. Dr. 55.
Flax and Hemp Mill, 91.
Flick. Alexander C., 165.
Ford. C. R., 130.
Foreign Missions. Auburn's contribution to, 99, 179f.
Foreign Missionaries. Student, 94.
Fowler. Philemon H., 131.
Furman. Charles E., 130.

Gates. Levi S., 158.
General Assembly. Action of the Boards on the request of, 140f; action in 1915, action in 1837, 102f; in 1917, 141; action with reference to founding the Seminary, 39; committee of conference, 137f; concurrent resolution 9, 135; minutes of quoted, 103, 135, 136, 137, 140; New School, III; Old School, 112.
Geneva. Synod of, 38, 39, 40, 43, 46f, 48, 49, 51, 141.
Geneva Presbytery, organised, 30.
Genesee Evangelist, quoted, 117, 122, 127.
Gesner. Herbert M., 160.
Gillet's History of the Presbyterian Church, quoted, 23, 29, 104.
Goertner. M. W., 30.
Gordon. George M., 166.
Goss. Albert H., 127, 152.
Greek becomes elective, 163.
Gridley. Samuel Hart, 130.
Griffin. Edward H., 159.

Hadduck. Charles B., 83.
Hall's History of Auburn, quoted, 60.
Hall. Edwin, 123; death of, 144.
Halls. Naming of, 129.
Hamilton College, 131, 149.
Halsey. Luther B., 84, 110, 115.
Hardenburgh. Col. John L., 61.
Harper. Robert, 17.
Hawley, Charles, 131, 152.
Heacock. Grosvenor W., 131.
Headley. J. T., on Dr. Richards, 73.
Hebrew becomes elective, 163.
Heresy. Charges of against the Seminary, 79.
Hibben. John Grier, 167.
Hickok. Laurens Perseus, 116, 117; death of, 148.
Hinke. William J., 165, 168.
Historical Magazine and Notes and Queries, referred to, 17.
Hogarth. William, 124.
Home Missions. Auburn's contribution to, 179.

Holmes. Richard S., 130, 152.
Hopkins. Samuel M., 115, 118, 121, 145, 156; Theodore Weld, 145.
Hotchkin. James, 55; History of Western New York, quoted, 19, 26, 30.
Hoyt. Arthur Stephen, 144, 166.
Hubbard. William H., 153, 156.
Huntington. Ezra Abel, 124, 130, 131, 145, 152, 153, 156.
Hyde. David, 72.

Inauguration of first professors, 55.
Incorporation, Act of, 50, 133, Appendix B.

Jerome. Levi, 29.
Jessup. William, 109.
Johns. Evan, 53, 55.
Johnson. Herrick, 131, 143, 148; Simeon, 99; William, 41.
Judd. Gideon N., 109.

Kansas. Settlement of, 19.
Kendall. Henry, 131, 179.
Kennedy. Mrs. John S., 171.
Knox, William E., 131.

Lansing. Dirck C., 33, 36, 39, 54, 63, 82, 91.
Lectures and lecturers, 146, 159, 167.
Library. 55, 100; building, 121, 128, 130, 148; extension, 173.
Ladies mending for the students, 122.
Langdon. William Chauncey, 174.
Lathrop. Rev. Dr., 115.
Leonard. Joshua, 29.
Long. Clement C., 117.

McAuley. Thomas, 108.
McCarthy. Charles A., 171.
McKinney. Alexander H., 167.
Mackintosh. Hugh P., 167.
McLean. Alexander, 152.
Massachusetts. Charter of, 18.
Matriculation pledge, 98.
Maxwell. T. C. 153, 170.
Mechanical Association, 96.
Middle Association on Military Tract, 30.
Mid-winter Conference, 159.
Military Tract. The, 19, 20.
Miller. Edward Waite, 52note, 145, 157, 165.
Mills. Henry, 54, 76, 84, 117.
Ministers in residence, 168.
Ministry. Candidates for the, 38; collections for, 39.
Minnesota. Settlement of, 19.
Minton. Henry C., 160.
Missionary Inquiry. Society of, 94.
Missionaries in Western New York, 25, 27.
Missionary work in Western New York, 24f.
Moderators of General Assembly from faculty and alumni, 178, 181.
Morgan. Edwin B., 130, 149, 150f; Henry A., 146.
Morgan Hall. Erection of, 153.
Moore. Frank W., 166.
Morris. Edward D., on Dr. Hickok, 117; The Presbyterian Church New School, quoted, 107.
Mumford. Thomas, 52.
Munro. Robert, 20.

Natural History Society, 120.
Nelson. R. A., 151, 153.
New School. Organization of the III.
New York. Rapidity of settlement of Western and Central, 19.
Nichols. Robert Hastings, 165.
Niles Register, quoted, 61.
Nott. Eliphalet, 28.

Observer. New York, reference to, 30, 111.
Oman. John, 167.
Oneida Presbytery, 30.
Onondaga Academy, 34.
Ontario Association, 30.
Ordinances and Internal Regulations of the Seminary, 85; the original, 1826, Appendix I, 216f.
Orr. James, 160.
Osborne. H. S., 146.

Page. Joseph R., 152.
Park. Edwards A., 83.
Parker. Ida Thorne, first woman graduate, 169; Joel, 131.
Parsons. Levi, 35, 70, 129; Levi, Jr., 156.
Pastors. Distinguished, 181.
Pastors as professors, 118.
Pastoral Scholarships, 169.
Patten, William, 109, 114.
Patton, President, 160.
Perrine. Matthew LaRue, 25, 54, 77.
Pierce. James E., 124, 142.
Plan of Union of 1801, 28f, 103, Appendix G., 211f; of 1808, 29f, Appendix H, 213f; effect of, 30, 110.
Pledge. Matriculation, 98.
Porter. A. H., 149; J. J., 150.
President. Election of, 155f, 162.
Presbyterian Quarterly and Princeton Review, quoted, 106.
Presbyteries governing the Seminary, 47, 133f.
Princeton Seminary, 39, 85, 135.
Prisoners breaking ground, 53.
Public improvements in the State, 23.

Quint. A. H., 144.

Ramsay. William M., 159.
Record. Auburn Seminary, 160; references to, 52, 99, 141.
Recorder. Boston, quoted, 56.
Reed. Harry Lathrop, 164.
Religions. American Committee on the History of, 168.
Religious education, 166.
Religious Monitor or Evangelical Repository, quoted, 79.
Review. Auburn Seminary, 160.
Revivals of Religion, 39.
Rhetoric. Changes in the Chair of Sacred, 118.
Rich. G. B., 128.
Richards. James, 53, 58, 72, 91, 108, 116.
Riddle. David H., 117.
Riggs. James S., 145, 165.
Roberts. Christopher R., 124, 129.
Rochester Observer, quoted, 90.
Rooms. Furnishing of, 55, 126.

Salaries of professors, 92, 118, 125, 146.
Schauffler. A. F., 167.
Scholarships, 170.
Social Service Scholarships, 170.
Selover. E. G., 153.
Settlement of Western New York. Rapidity of, 19.
Settlers. Character of early, 21, 23.
Seward. William H., on Dr. Richards, 73.
Seymour, James, 154.
Shedd. William G. T., 115, 160.
Shepard. George, 116.
Silliman. Horace B., 170.
Silliman clubhouse, 171.
Skinner. Thomas H., 83.
Slavery and Dr. Richards, 75.
Smith. B. C., 99; David M., 55; Hannibal, 99; John Blair, 31.
Spaulding. George, 35.
Sprague's Annals of the American Pulpit, quoted, 29.
Spencer. I. S., 153.
Spring. Gardiner, 82.
Squier. Miles P., 43, 52, 67.

Stalker, James, 167.
Starr. Frederick, 129.
State Prison at Auburn, 61.
Steele. Richard, 148.
Stevenson. Halsey B., 164, 173.
Stewart. George Black, 162, 166; Harris B., 166.
Stillman. Timothy, 90, 99.
Stockton. Rev. Mr., 52.
Stone. Warren E., 166.
Stow. Timothy, 92.
Stowe. Alfred M., 151, 152, 154.
Street. Richard J., 166.
Students. Admission of, 51; associations for supporting, 55; attendance of, 94, 147, 161, 169; colleges represented by, 57, 94, 120, 126, 178; classes for special, 161; drowning of four, 99; expenses of, 86, 97, 120; first class, in order of admission, 56; foreign missionaries from, 94, 179; leaving before examinations, 96; matriculation pledge of, 98; nationalities represented, 179; number graduating, 178; non-graduates, 178; organizations of, 94; by periods and colleges, Appendix K., 231f.
Summer School, for Christian Workers, 172; of Theology, 172.
Sunday School Teachers. Courses for, 167.

Tappan. Arthur, 58; Henry P., 100.
Telegraph. Rochester, quoted, 45.
Temperance Society of Inquiry, 90.
Terms and vacations, 85, 127.
Terrett. William R., 160.
Townships. Classical names of, 17.
Theological Review, quoted, 33.
Theological Society, 95.
Theological Seminaries in the United States. Dates of the establishment of the older, Appendix A, 183f; growth in numbers, 33.
Theology. Summer School of, 172.
Tobey, William, 90.
Treasurers, 72, 100, 158.
Trustees. First meeting of board of, 52; original board of, Appendix C, 195.
Tuttle. William P., 99.

Union Theological Seminary, 135, 137, 139.
Upson. Anson J., 143.
Utica Christian Repository, quoted, 88.

Vacations. Terms and, 85, 127.
Verbeck. Guido F., 129.
Von Tornow. Mrs. M. L., 171.

Ward. William Hayes, 146.
Welch. Ransom B., 144f, 154; memorial building, 155, 156.
Western Recorder, quoted, 90.
Western Theological Seminary, 40.
Whelpley. Melancthon, 101.
White. Henry, 83, 116.
Willard. Sylvester, 121, 130, 149, 153; the Misses, 155; Memorial Chapel, 155f.
Williams. Henry S., 146.
Wisner. William, 22, 65, 130; William C., 111, 130.
Women admitted, 169.
Wood. A. A., 153.
Woodbridge. William, 99.
Workers. Summer School for Christian, 172.

Young. Charles A., 146.
Youtz. Herbert Alden, 164.

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